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BY

THE REV. J. E. YONGE

KING'S COLLEGE, CAMBRIDGE

ASSISTANT MASTER AT ETON

NEW EDITION, WITH AN APPENDIX



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## INTRODUCTION.

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THE present Edition has, added to its original system of concise and selected annotation, a full and varied Appendix.

In preparing the first notes, I was allowed, by the kindness of a friend, to consult the copy of Horace used by the late Dr. Goodall, and enriched by his MS. notes.

The excellence of Dr. Goodall's scholarship is well known. Many of his remarks having become current among us at Eton, they did not always supply me with new information ; but I could not fail to gain from them some hints and fresh references, and more especially the proof (which, even before I had recourse to Dr. Goodall's notes, had become more and more evident) that the most valuable system of annotation is that which develops the author's meaning by comparison of passages.

Such a comparison points out many niceties of language, is an aid (beyond any *memoria technica*) to the memory, and without, perhaps, a greater expense of time, quickens the understanding in a very different way from the passive reception of explanatory details.

The footnotes still remain as they were, drawing attention chiefly to salient points, to what might be mistaken or overlooked.

The notes now added profess to leave no difficulty untouched ; to supply sufficient information, critical interpretation, and a copious illustration from English literature, such as Horace beyond all authors invites, but such as no Editor has hitherto collected.

An analysis of all the Satires, in consecutive order, is subjoined to show in juxtaposition the resemblances or repetitions, and the distinctiveness of each.

### LIB. I. SAT. I.

The general subject is Covetousness, which (it is implied) originates in Discontent, and issues commonly in Avarice.

These two principles or passions are treated of in order.

The question is proposed, and examples given, with a test (vv. 15—19.) of the sincerity of grumblers.

Then (v. 28, 29.) as to the hardships which are endured, they are so (at least professedly) in the hope of an eventual provision and repose.

Not so with the miser. His toil has no end in prospect, and no present fruit (vv. 38—91.).

The necessity for a truer principle of life is inferred (v. 92.); its foundation in right reason asserted (vv. 106—7.).

But the majority of men push on with the restless competition of a race (vv. 113—116.).

Therefore it is that they cannot look back to life with satisfaction, nor to death with equanimity (vv. 117—119.).

### SAT. II.

A satire upon those who run into one extreme to avoid another, as expressed in v. 24. :

*Dam vitant stulti vitia, in contraria currunt.*

### SAT. III.

The subject here seems to be the rule *vitius nemo sine* (as in v. 68.), and the deductions from it: e. g. that the observation of faults in others should remind us of our own; that the best construction should be put upon each

other's actions ; and that censures, where there is call for them, should be modified and discriminating.

The method pursued is a notice of the levities and inconsistencies of Tigellius—a confession of the satirist's own defects,—for which he claims a fair and kind consideration, and then argues against the unfriendly and censorious habit prevalent in society, and finally against the arbitrary Stoic rule which classed all offences as equal: a rule in its practical application unnatural and inequitable.

## SAT. IV.

This contains the poet's defence of himself and his poetry against detraction.

In the opening he describes the rise of Roman satire (vv. 1—14.), ridicules Crispinus and the reciters of the day, and claims not to be confounded with them (vv. 14—24.).

He rates his own pretensions modestly, and glances at the character of a true poet (v. 39. sqq.)

He justifies candid and friendly raillery (v. 68—91.) as contrasted with selfish and ill-natured wit (v. 81. sqq. v. 100.).

Then, paying a tribute to his father's excellence (v. 105.), who ever deterred him from vice and folly by example (the true purpose, with regard to the public, of legitimate satire), and inculcating by his own practice a habit of reflectiveness and self-correction, he skilfully recurs (v. 140.) to his original subject, and winds up with the assertion and maintenance of poets' rights.

## SAT. V.

This satire is a humorous relation of a journey to Brundisium, in which Horace had been invited to accompany Mæcenas, who was employed on a state embassy,

The poet is said to have had for his model a similar satire of Lucilius, fragments of which are extant, the following verses among others :

Verum hæc ludus ibi susque omnia deque fuerunt,  
Susque et deque fuere, inquam, omnia ludu' jocusque;  
Illud opus durum, ut Setinum accessimu' finem ;  
*Ἀγρίππαι* montes, *Ætnæ* omnes, asperi *Athones*.

To what legation and period 'the Journey' belongs has been a vexata quæstio.

It has been commonly referred to the convention and treaty of B.C. 40 at Brundisium, the particulars of which may be found in Arnold's Hist., Vol. v. pp. 259, 260.

It has been referred to B.C. 38, when Antony came to Brundisium to meet Augustus.

But it is with most reason referred to the peace of Tarentum, B.C. 37.

The question materially depends on the chronology of Horace's life. It is barely possible that he was introduced to Mæcenas so early as the first theory presumes; and probably the early date assigned for his introduction rested on the assumption that this 'Iter' could not be placed later than the Brundisian peace.

## SAT. VI.

An answer to his enemies, who out of jealousy reflected on his low birth, and attributed his good fortune to unworthy arts.

He appeals first to Mæcenas's generous discernment, and to the principle that merit without rank is superior to rank without merit. He touches on the temptations and invidiousness of an elevated station, and recounts his introduction to his patron, with the preparatory character of his earlier, and the simple and contented character of his present life.

Part of the opening argument is elliptical and abrupt in expression (particularly vv. 14—24.). It may be drawn out as follows:

You, Mæcenas, are of the noblest birth, but this does not make you contemptuous, nor do you think merit in a lower rank beneath your notice.

You feel that in all ages men of sterling worth have been found among the humbler classes, and have risen by their worth to eminence; that, on the other hand, there is demerit in the highest ranks, and that so glaring (e. g. in Lævinus) that even the populace admit it, prone as they are to be dazzled by vain show. What then should I do, educated as I have been to a truer judgment, and professing to be superior to, or to see through, popular fallacies? and moreover sufficiently rewarded by your discernment and approval? Should I compete for public honours, things of no intrinsic value, and in the gift of the misjudging?

No, for suppose I did (v. 19.), there are rivals who might be preferred to me, and I might even be absolutely rejected as disqualified; nay, I should deserve it by straining beyond my proper sphere. But, I might plead, who does not wish to rise above his sphere? On the other hand, is any happier for doing so? Or what does he gain but criticism and censure?

Such are the principles I maintain. I have, in accordance with them, kept clear of popular ambition, and therefore claim exemption from the jealousies which attend it.

My elevation is not to official rank, or conferred by public caprice; it is due to private sentiment and moral estimation. This is not a matter of chance—nor for jealousy. I have a right to these honours, and I thank my patron, and him who by education fitted me for such patronage.



## SAT. VII.

This satire contains the humorous and sarcastic description of a quarrel between a rich merchant and money-lender of Clazomenæ, and an officer on the staff of Brutus when acting as prætor in Asia.

It is said by the Scholiast, that Rupilius had given Horace personal provocation by sneering at his low birth. Anyway, both in his case and in that of his adversary, there must have been '*magnum spectaculum*' to the poet and his friends; and a lesson to purse-proud vulgarity and domineering insolence too good to be lost.

There is nothing in the other satires resembling this one, if we except Sat. v. 52—69., in which the professed jester's sham-fight admits of an evident comparison with the real acrimony of these disputants, notwithstanding the difference of rank and station.

## SAT. VIII.

This satire is a speech put into the mouth of Priapus, the scarecrow deity of gardens. It contains invectives against Canidia (See Epode v., and the introductory note and cp. Epode xvii., 58.), and implied compliments to Mæcenas who had reclaimed and converted into gardens the Puticuli on the Esquiline hill. These PUTICULI were sandpits, which, when their stores had been used up, were left open as common receptacles for the corpses of suicides, slaves, and criminals. The contemptuous tone of v. 10. is worth remarking, as an exemplification of the contrast between the heathen and the Christian usages and ideas; and this contrast will be heightened by considering that these very sand-quarries of the Esquiline grew eventually into the famous 'Catacombs,' which were known for ages, first as the hiding-place, then as the cemetery, of the Christians of Rome.

## SAT. IX.

A satirical description of a sycophant, in which, incidentally, is asserted the honourable and independent relation which existed between the poet and his patron. There is a curious and difficult allusion to the Jews in v. 69.

## SAT. X.

The fourth satire, by its remarks on Lucilius, had called forth much would-be criticism. The rivals and depreciators of Horace had seized on what seemed to be an opportunity of enlisting popular sympathies against him, and of backing the established fame of the old poet against the growing success of the new. Horace defends his expressed judgment, unmasks and retorts on their jealousy, vindicates contemporary merit by distinguishing the great literary names which redeem the age from any slur of inferiority to the preceding, and with a modest but confident assurance appeals to their decision.

## LIB. II. SAT. I.

The second book opens with a kind of apology for the practice of satiric composition. It takes the form of a consultation with the old lawyer Trebatius Testa, whose hints and cautions are given with much humour and some allusion to his peculiarities, as in vv. 8., 9.

Trebatius recommends first, the abandoning composition, or secondly, recourse to a different style of poetry, e. g. epic or descriptive. The poet replies that his instinct for verse is irrepressible, yet that he is incapable of a higher flight. (Compare *Epist.* ii. i. 250. sqq.) He defends himself by asserting his freedom from all malice and his fairness of purpose; a resolution to attack no one unprovoked, though he will defend himself. (v. 39. sqq.)

He is like his own native town in this (Venusia, (v. 36.), having been colonised originally for a defence upon the frontier.)

Finally, he recurs (v. 62.) to the example of Lucilius, whom he had mentioned before as his model (v. 29. sqq.), and is confident of finding for himself the support and friendship with which Scipio and Lælius honoured and encouraged him.

(Pope has imitated this Satire, and the Second, and the Sixth.)

### SAT. II.

This is a satire aimed at the extravagance and excess of epicures, with a passing sarcasm (vv. 55—63.) upon the opposite extreme. The whole finishes with a description of contented simplicity in the person of Ofella, evidently a neighbour and friend of the poet's, and who, in common with him and others, had lost his property in the civil wars, but who had been temperate in his prosperity, and was now, therefore, resolute and cheerful in adversity. Horace professes to be delivering *his* opinions, in the fear (as some have suggested) lest they should be too cutting in their truth for his patrons to endure.

The correct form of the name (OFELLA not OFELLUS) was first pointed out by Bentley, and his conjecture was afterwards confirmed by MS. authority.

### SAT. III.

A satire upon the vices and follies of men, classed according to the Stoic formula under the head of insanity.

Damasippus, supposed to be the same mentioned by Cicero as a connoisseur of expensive tastes, is the speaker. He is represented as invading Horace in the retirement of his villa, and upbraiding him with want of industry

and perseverance. He then, after touching on his own history, and his adoption of the philosophical tenets and habits of the Stoic sect, in continuation 'docet insanire omnes' (v. 81.), and ends with a satiric description of the foibles of the poet himself.

The objects of general satire are specified in vv. 78., 79. Avarice is taken first (vv. 82—160.) Then Ambition (vv. 165. sqq.) Then Luxury (vv. 224. sqq.) Then Superstition (vv. 281—295.)

#### SAT. IV.

This satire contains a string of precepts, burlesque often in meaning as well as manner, upon cookery. They are delivered as a lecture by Catius (perhaps an imaginary person, perhaps the "Soyer" of his day), in formal philosophic style, beginning 'ab ovo' (v. 12.), and running through cabbages and tough hens, mushrooms and mulberries, shellfish, solids, wine, and sauces, whatever provokes appetite or promotes digestion.

They conclude (v. 76.) with reflections upon misplaced parsimony, and the neglect of (supposed) minor points, essential really to comfort and refinement.

#### SAT. V.

On fortune-hunting. An imaginary dialogue between Ulysses and Tiresias, whose advice, we must suppose, represents the actual trickeries resorted to by the dependents of rich men and needy expectants of a legacy.

The methods exposed are presents (v. 11.), companionship (v. 17.), legal aid and advocacy (v. 27. sqq.), general sycophancy and direct flattery.

Their usual success is described; their occasional detection and rebuff is illustrated in the story of Nasica and Coranus (vv. 56—69.).

## SAT. VI.

This satire contains a graceful acknowledgment of patronage received, and a cheerful and contented description of the enjoyment of it. Incidentally, we are introduced to the round of employments which occupied the day at Rome; and, after a passing sketch of the poet's rise into public notice, the freedom and ease of retirement to the country seat is contrasted with them; and the moral is supplied by the epilogue of the town and country mouse.

## SAT. VII.

Davus, a slave, is here the speaker. He asks and obtains leave to retort upon his master his own doctrines.

He begins by arguing that the fickle, inconstant character is as worthless as the wholly unscrupulous.

Horace himself is then lectured as one who praises the 'good old times,' yet loves the luxury of the modern (v. 23.); who loves the country when in town; who hates parties when not invited out; but who, if invited, is off at a moment's notice (vv. 30—35.).

He is then compared with his own dependents whom he leaves in the lurch, and has abused for being discontented (v. 40.).

But he is open to a worse contrast; he is not merely on a level with Mulvius the parasite, but with Davus the bought slave (v. 43.).

The contrast in this part is too coarse to be dwelt on, but concludes (v. 68. sqq.) that he who, after warning or escape, hankers for vice, or is restrained only by circumstances, is as little upright as the thief who is kept from filching by publicity is honest. He is 'passion's slave,' incapable of emancipation by any outward relief or change.

"Who then is free?" The question is finely answered (vv. 83—88.); and the sense may be expressed nearly in Hamlet's words:

"One in suffering all that suffers nothing;  
A man that fortune's buffets and rewards  
Hast ta'en with equal thanks."

The subject passes on presently to picture fancying (v. 95.), to the luxuries of the table (v. 102.), to their costliness (110.), to the miseries of restlessness (v. 112.), indolence, and ennui. Here the lecture (as if it touched on a sore point) is abruptly closed by the wrath of the listener.

#### SAT. VIII.

This is the account of a supper given by Nasidienus Rufus, a vain, rich gourmand. The narration is in the mouth of the comic poet Fundanius, who was among the guests. The entertainment appears to have been conspicuous for vulgar display; and the host's affected, and perhaps blundering, gastronomy is ridiculed throughout. Much of the description may be compared with the rules of the Fourth Satire.



## SATIRES.





# Q. HORATII FLACCI SATIRARUM

## LIBER PRIMUS.

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### SATIRA I

QUI fit, Mæcenas, ut nemo, quam sibi sortem  
 Seu ratio dederit seu fors objecerit, illa  
 Contentus vivat, laudet diversa sequentes?  
 O fortunati mercatores! gravis annis  
 Miles ait multo jam fractus membra labore. 5  
 Contra mercator navem jactantibus Austris:  
 Militia est potior. Quid enim? Concurritur; horæ  
 Momento cita mors venit aut victoria læta.  
 Agricola laudat juris legumque peritus,  
 Sub galli cantum consultor ubi ostia pulsat. 10

#### SAT. I.

1—3. ut nemo . . . vivat, laudet . . . ? i. e. ut nemo vivat (quisque) laudet. Though the first clause contains the negative form of expression, the affirmative notion only is to be supplied to the second. So below, v. 109. : nemo se probet, ac potius laudet.

Cicero has a noted instance of this usage, De Orat. iii. 14. : Nemo extulit . . . (no one extols a speaker for speaking intelligibly to his audience), sed contempsit, etc. (but all despise one who cannot do so).

4. gravis annis. Cp. οὐκ ἡγήσασθαι

Βαπύς, Soph. Œd. T. 17. and Virg. Æn. ix. 246.,—passages to be quoted chiefly in support of the received reading, against the conjecture armis. annis, it should be observed, is 'years of service.'

8. cita mors. Carm. II. xvi. 29. The whole idea is perhaps taken from the sentiment of Ajax, in Hom. Il. O. 511.

10. consultor pulsat. See Epist. II. i. 104.; and cp. Cic. Pro Muren. 9. : Vigilas tu de nocte tu tuis consultoribus respondeas: ille ut eo, quo intendit, mature cum exercitu perveniat; te gallorum, illum buccinarum cantus exsuscitat.

IL

B

Ille, datis vadibus qui rure extractus in urbem est,  
 Solos felices viventes clamat in urbe.  
 Cetera de genere hoc, adeo sunt multa, loquacem  
 Delassare valent Fabium. Ne te morer, audi  
 Quo rem deducam. Si quis deus, En ego, dicat, 15  
 Jam faciam quod vultis: eris tu, qui modo miles,  
 Mercator; tu, consultus modo, rusticus; hinc vos,  
 Vos hinc mutatis discedite partibus. Eja!  
 Quid statis?—nolint. Atqui licet esse beatis.  
 Quid causæ est, merito quin illis Jupiter ambas. 20  
 Iratus buccas inflet neque se fore posthac  
 Tam facilem dicat, votis ut præbeat aurem?  
 Præterea, ne sic, ut qui jocularia, ridens  
 Percurram,—quamquam ridentem dicere verum  
 Quid vetat? ut pueris olim dant crustula blandi 25  
 Doctores, elementa velint ut discere prima;—  
 Sed tamen amoto quæramus seria ludo.  
 Ille gravem duro terram qui vertit aratro,

11. vadibus, from *vas*, 'a surety'; one "qui pro altero vadimonium promittebat."—Varro.

vadimonium, 'a promise (in law) or recognisance.'

vadimonium sistit, 'he keeps his recognisance,' i. e. appears in court. Cic. Pro P. Quint. 8.

vad<sup>m</sup>. mihi deserit, 'he forfeits it,' i. e. by not appearing. Ibid. 23.

vadari, 'to hold (a person) to bail.' See Sat. i. ix. 36.

14. Fabium, 'Eques Rom. Naronensis,' a stoic, fond of, and tiresome in, argument,—if we may trust the allusion here, and Sat. i. ii. 174.

15. Si quis deus, etc. Sat. ii. vii. 24.

16. En ego, jam faciam. Comp. the abrupt emphatic position of jam in Liv. xxiii. 8: Jam ego, inquit, sanguine Hannibalis sanciam R. foedus.

20. Quid causæ est quin? (What is there to prevent his being, i. e.) Must he not be, provoked?

23. Præterea. Here a fresh argument is beginning; checked, however, by a parenthesis, to excuse diversion to a more serious vein and particular application.

23. jocularia, 'farces' = *exodia*. See Liv. vii. 2., where the rise of farce and comedy at Rome is described; its first step, the addition of jocularia to the Tuscan dance; its next transition to *saturæ*, with musical accompaniment; then a plot, dialogue, and scenic representation; while, as it assumed its most artificial shape, the young Romans, leaving the play to trained actors, claimed a place for and performed, as *amateurs*, the old jocularia, then called *exodia* (whether these were 'interludes,' as in Smith's Dict. and Sigonius's note, or 'afterpieces').

Perfidus hic caupo, miles nautæque, per omne  
 Audaces mare qui currunt, hac mente laborem 30  
 Sese ferre, senes ut in otia tuta recedant,  
 Aiunt, cum sibi sint congesta cibaria; sicut  
 Parvula, nam exemplo est, magni formica laboris  
 Ore trahit quodcunque potest atque addit acervo  
 Quem struit, haud ignara ac non incauta futuri. 35  
 Quæ, simul inversum contristat Aquarius annum,  
 Non usquam prorepat et illis utitur ante  
 Quæsitis sapiens, cum te neque servidus æstus  
 Demoveat lucro neque hiems, ignis, mare, ferrum,  
 Nil obstat tibi, dum ne sit te ditior alter. 40  
 Quid juvat immensum te argenti pondus et auri  
 Furtim defossa timidum deponere terra?  
 Quod si comminuas, 'vilem redigatur ad assem.  
 At, ni id fit, quid habet pulchri constructus acervus?  
 Millia frumenti tua triverit area centum, 45  
 Non tuus hoc capiet venter plus ac meus: ut si  
 Reticulum panis venales inter onusto  
 Forte vehas humero, nihilo plus accipias quam  
 Qui nil portarit. Vel dic quid referat intra  
 Naturæ fines viventi, jugera centum an 50

29. hic. Not as if the 'publican' had been already mentioned, but in opposition to *ille*, v. 28. The 'caupo' is more fittingly introduced among the examples here than the 'consultus,' whose profession would not have been adopted merely for a livelihood.

nautæ. i. e. mercatores, as in v. 6.

32. Compare Juvenal, xiv. 272—275.

33. formica. Virg. Geor. i. 186. (and in Scripture, Proverbs, vi. 6.).

36. inversum. A favourite compound with Horace; perhaps here, as some suggest, borrowing its meaning from the "inversa Aquarii urna."

contristat. Virg. Geor. iii. 279.: pluvio contristat frigore cælum.

Aquarius. Ibid. 304.:

extremoque irrorat Aquarius anno.

The sun is reckoned to enter Aquarius on the 16th of January.

38. cum te, the apodosis to quæ. 'But she uses her store like a wise creature, whereas you . . . '

te. i. e. the miser; on whom the satire is suddenly turned. (This changing of the persons addressed is a difficulty in Carm. iv. ii.)

39. Epist. i. i. 46.

45. triverit area. Tibull. i. v.

22.; Virg. Geor. i. 192.

46. plus ac. Al. plus quam.

47. venales, 'slaves.'

Mille aret? At suave est ex magno tollere acervo.  
 Dum ex parvo nobis tantundem haurire relinquo,  
 Cur tua plus laudes cumeris granaria nostris?  
 Ut tibi si sit opus liquidi non amplius urna  
 Vel cyatho et dicas: Magno de flumine mallet 55  
 Quam ex hoc fonticulo tantundem sumere. Eo fit.  
 Plenior ut si quos delectet copia justo,  
 Cum ripa simul avulsos ferat Aufidus acer.  
 At qui tantuli eget quanto est opus, is neque limo  
 Turbatam haurit aquam neque vitam amittit in undis. 60  
 At bona pars hominum decepta cupidine falso,  
 Nil satis est, inquit; quia tanti, quantum habeas, sis.  
 Quid facias illi? Jubeas miserum esse, libenter  
 Quatenus id facit: ut quidam memoratur Athenis  
 Sordidus ac dives, populi contemnere voces 65  
 Sic solitus: Populus me sibilat, at mihi plaudo  
 Ipse domi, simul ac nummos contemplor in arca,  
 Tantalus a labris sitiens fugientia captat  
 Flumina.... Quid rides? Mutato nomine de te  
 Fabula narratur: congestis undique saccis 70  
 Indormis inhians et tanquam parcere sacris  
 Cogitis aut pictis tanquam gaudere tabellis.  
 Ne scis quo valeat nummus? quem præbeat usum?  
 Panis ematur, olus, vini sextarius; adde

52. Soph. Philoct. 647. may be compared.

54. urna, cyatho. See on Carm. III. viii. 13.

58—60. See (for illustration of this) the Eastern story in the Rambler, No. 38., and Gray's Ode to Vicissitude, stanz. 8.

61. bona pars. Cp. "bona magnæque pars."—Lucret. v. 1024. A phrase found in Terence also.

62. tanti, quantum habeas, sis. Juvenal's lines, iii. 140., with a different application, are parallel to this:

Protenus ad census, de moribus ultima fiet

Quæstio...

Quantum quisque suâ nummorum servat in arcâ,

Tantum habet et fidei.

63. libenter quatenus, 'let him be miserable if he likes it;' lit., 'since he is so of his own choice.'

miserum esse. Juv. xiv. 304.

66. Cp. Juv. xiv. 152—5.; e contrar., Eurip. Ion, 630.

68—71. Tantalus.... inhians.

ὅσπερ ὁ Τάνταλος... ἐπικεχηνότες μόνον τῇ χυρσίᾳ.—Lucian. Timon. 17.

sacris. Cp. Sat. II. iii. 109. sq.

73. Compare Pope, Mor. Essays, iii. 79.

Quis humana sibi doleat natura negatis. 75  
 An vigilare metu exanimem, noctesque diesque  
 Formidare malos fures, incendia, servos,  
 Ne te compilent fugientes, hoc juvat? Horum  
 Semper ego optarim pauperrimus esse bonorum.  
 At si condoluit tentatum frigore corpus 80  
 Aut alijs casus lecto te affixit, habes qui  
 Assideat, fomenta paret, medicum roget, ut te  
 Suscitet ac natis reddat carisque propinquis?  
 Non uxor saluum te vult, non filius; omnes  
 Vicini oderunt, noti, pueri atque puellæ. 85  
 Miraris, cum tu argento post omnia ponas,  
 Si nemo præstet quem non merearis amorem?  
 At si cognatos nullo natura labore  
 Quos tibi dat retinere velis servareque amicos,  
 Infelix operam perdas, ut si quis asellum 90  
 In Campo doceat parentem currere frenis.  
 Denique sit finis quærendi, cumque habeas plus,

75. Quis . . . negatis. Cp. Cic. De Fin. ii. 20.: cætera illa . . . quibus demptis negat se Epicurus intelligere quid sit bonum.

77. malos fures. This is thought to be a translation of κλέπτες κακοῦργοι, Herod. i. 41.

80. Cp. Eurip. Elect. 427.:

σκοπῶ τὰ χρήματ' ὥς ἔχει μέγα σθένος  
 ξένους τε δοῦναι σῶμα τ' ἐς νόσον  
 πρῶτον  
 δαπάναισι σῶσαι.

81. affixit. Al. affixit.

83. Suscitet. i. e. 'recover you;' the converse of lecto affixit.

88. At si . . . perdas. 'But you must fail if you think to attach your relatives to you, though naturally your friends, and to retain them in their attachment, without labouring to deserve it.'

Compare Xen. Memor. i. ii. 55.:

ἐάν τε ὑπὸ πατρός ἐάν τε ὑπὸ ἀδελφοῦ ἐάν τε ὑπ' ἄλλου τινὸς βούληται τιμᾶσθαι, μὴ, τῷ οἰκείῳ εἶναι πιστεύων, ἀμελεῖ, ἀλλὰ πειράται, ὅφ' ἂν ἂν βούληται τιμᾶσθαι, τοῖς ἀφελίμοις εἶναι.

There is good authority for the reading adopted by Gesner: **AN** si . . . ? 'Would you be losing your labour if you endeavoured to retain (by meriting it) the love of your kindred? Is that a hopeless task?'

92. Denique sit finis . . . 'In fine, let a definite limit be set to your pursuit of wealth.' Observe how this verse connects itself with vv. 106-7.: 'Such a limit is a principle in nature, and the neglect of it is inconsistent with rectitude.'

quærendi, 'amassing, making money;' as in Epist. i. vii. 57.

cumque. Al. quoque, against the MSS.

Pauperiem metuas minus et finire laborem  
 Incipias, parto quod avebas, ne facias quod  
 Ummidius quidam, non longa est fabula, dives 95  
 Ut metiretur nummos, ita sordidus, ut se  
 Non unquam servo melius vestiret, ad usque  
 Supremum tempus ne se penuria victus  
 Opprimeret metuebat. At hunc liberta securi  
 Divisit medium, fortissima Tyndaridarum. 100  
 Quid mi igitur suades? Ut vivam Mænius? aut sic,  
 Ut Nomentanus? Pergis pugnantia secum  
 Frontibus adversis componere: non ego, avarum  
 Cum veto te fieri, vappam jubeo ac nebulonem.  
 Est inter Tanain quiddam socerumque Viselli. 105  
 Est modus in rebus, sunt certi denique fines,  
 Quos ultra citraque nequit consistere rectum.  
 Illuc unde abii redeo, nemo ut avarus  
 Se probet ac potius laudet diversa sequentes,  
 Quodque aliena capella gerat distentius uber 110  
 Tabescat, neque se majori pauperiorum  
 Turbæ comparet, hunc atque hunc superare laboret.

cumque habeas plus, 'since you have more than before;' as parto quod avebas, 'having obtained your original desire,' i.e. a competency.

95. dives. sc. ita dives.

100. fortissima Tyndaridarum. i.e. 'like a Clytemnestra.'

101. Mænius. Epist. l. xv. 26. Nævius is the reading of more MSS. Of him, see Sat. l. ii. 68.

102. L. Cassius Nomentanus, proverbial with Horace for his extravagance. Sat. l. viii. 11., l. i. 22.

104. vappam ac nebulonem. The same terms are used Sat. l. ii. 12., as the opposite of avarus. vappa was properly wine, or rather vinegar, which had lost all its acid and taste. nebulo is from nebula, mist, cloud. They describe, therefore, a wasteful worthless character.

105. This is said by the Scholiast to be a Greek proverb.

108. 'I come back to my first point, viz., that men in their covetousness are never contented.'

nemo ut, i.e. ut nemo: "pro acena. cum infinitivo, ut Sat. l. iii. 115."—Orelli. The construction is apparently repeated from his first sentence (v. l.): fit, ut nemo contentus vivat. nemon' ut . . . ? is the reading of many MSS. and Edd., but has all the appearance of being a mere correction (such as may be compared with the conjectural nominatis in Carm. iii. xiv. 11.), and the interrogative construction is out of place in a summary of reasonings.

110. Cp. Ov. A. A. i. 350:

Vicinumque pecus grandius uber habet.

Sic festinanti semper locupletior obstat,  
 Ut cum carceribus missos rapit ungula currus,  
 Instat equis auriga suos vincentibus, illum 115  
 Præteritum temnens extremos inter euntem.  
 Inde fit ut raro qui se vixisse beatum  
 Dicat et exacto contentus tempore vita  
 Cedat uti conviva satur reperire queamus.  
 Jam satis est : ne me Crispini scrinia lippi 120  
 Compilasse putes, verbum non amplius addam.

## SATIRA II.

AMBUBAIARUM collegia, pharmacopolæ,  
 Mendici, mimæ, balatrones, hoc genus omne  
 Mœstum ac sollicitum est cantoris morte Tigelli  
 Quippe benignus erat. Contra hic, ne prodigus esse  
 Dicatur metuens, inopi dare nolit amico, 5  
 Frigus quo duramque famem propellere possit.  
 Hunc si perconteris, avi cur atque parentis  
 Præclaram ingrata stringat malus ingluvie rem,

114. Ut cum carceribus. Cp. Virg. Geor. i. 512. The carceres were the inclosed vaults or stalls in which chariots and horses were ranged for starting in the race. See art. Circus in the Dict. of Antiqq. They (or their doors) are called "spatiis obstantia claustra" in Epist. l. xiv. 9.

119. Lucret. iii. 951., and 970—973. (So Epist. II. ii. 214.)

120. Crispini, a butt for Horace's satire, apparently a Stoic. Sat. I. iii. 138.

scrinia, 'writing desk or case,' Ep. II. i. 113. Spenser has the word "scryne," derived from it.

## SAT. II.

1. Ambubaiarum, 'Syrian musicians' (cp. Juv. iii. 62.), named from their musical instrument, 'ambuba.' These strollers, quacks, and mountebanks made a harvest out of the lavish bounty of Tigellius.

3. Cantoris Tigelli. Sardus Tigellius, Sat. I. iii. 3. To be distinguished from Hermogenes Tigellius, who is mentioned Sat. I. iii. 129. as then alive.

7. Compare Pope, Moral Essay, iii. 197. sq.

8. stringat. i.e. 'strips bare.'



Omnia conductis coëmens obsonia nummis ;  
 Sordidus atque animi quod parvi nolit haberi 19  
 Respondet : laudatur ab his, culpatur ab illis.  
 Fufidius vappæ famam timet ac nebulonis ;  
 Dives agris, dives positis in fenore nummis,  
 Quinas hic capiti mercedes exsecat atque  
 Quanto perditior quisque est, tanto acrius urget ; 15  
 Nomina sectatur modo sumpta veste virili  
 Sub patribus duris tironum. Maxime, quis non,  
 Jupiter ! exclamat, simul atque audivit ? At in se  
 Pro quæstu sumptum facit hic. Vix credere possis,  
 Quam sibi non sit amicus, ita ut pater ille, Terenti 20  
 Fabula quem miserum gnato vixisse fugato  
 Inducit, non se pejus cruciaverit atque hic.  
 Si quis nunc quærat : Quo res hæc pertinet ? illuc :  
 Dum vitant stulti vitia, in contraria currunt.  
 Maltinus tunicis demissis ambulat ; est qui 25  
 Inguen ad obscenum subductis usque facetus

14. *Quinas capiti mercedes exsecat.* A description of excessive usury. *Caput*, 'the principal'; *merces*, 'the interest.' The old rate of interest established by the XII. Tables was a yearly one, *unciarium fenus* =  $\frac{1}{12}$ th of the sum borrowed, or 8 $\frac{1}{3}$  per cent. But in later times interest was paid every month, and in calculating it the rate was expressed by the *as* and its divisions. Thus, *asses usuræ* signified 12 per cent., being 1 *as* per month. *denunces usuræ* = 11 per cent. *uncia usuræ* (*uncia* being the 12th of an *as*) signified 1 per cent. Instead of *asses usuræ*, the phrase *centesimæ us.* was often used, because at this rate in a 100 months a sum equal to the principal was paid up. And thus *binæ centes. us.* was 24 per cent.; and in this passage *quinas* is equivalent to

*quinas centesimas*, or 60 per cent.

16. *Nomina.* i.e. bonds or bills.

18. *At in se . . .* 'But of course he spends liberally in proportion . . . Not so,' etc.

20. *Terenti fabula.* The *Heautontimorumenos*. Cp. act. III. sc. i. 31. with v. 24., *dum vitant*, etc.

25. *Maltinus.* The Scholiast supposes *Mæcenæ* to be alluded to under this substituted name; on which, see *Milman's Life*, pp. 39, 40. *tunicis demissis.* *Orelli* quotes *Plaut. Pæn. v. v. 24.* :

*Sane genus hoc muliebrosum est tunicis demissiciis.*

These long flowing robes, worn as a protection against cold, were a mark of effeminacy. They might also be a mark of slovenliness. (Cp. *Sat. i. iii. 31.*)

26. *facetus*, 'neat, trimly dressed,' or thinking himself so.

Pastillos Rufillus olet, Gargonius hircum.  
 Nil medium est. Sunt qui nolint tetigisse nisi illas,  
 Quarum subsuta talos tegat instita veste;  
 Contra alius nullam nisi olenti in fornice stantem. 30  
 Quidam notus homo cum exiret fornice, Macte  
 Virtute esto, inquit sententia dia Catonis;  
 Nam simul ac venas inflavit tetra libido,  
 Huc juvenes æquum est descendere, non alienas  
 Permollere uxores. Nolim laudari, inquit, 35  
 Sic me, mirator cunni Cupiennius albi.  
 Audire est operæ pretium, procedere recte  
 Qui mœchis non vultis, ut omni parte laborent;  
 Utque illis multo corrupta dolore voluptas,  
 Atque hæc rara, cadat dura inter sæpe pericla. 40  
 Hic se præcipitem tecto dedit, ille flagellis  
 Ad mortem cæsus, fugiens hic decidit acrem  
 Prædonum in turbam, dedit hic pro corpore nummos,  
 Hunc perminxerunt calones; quin etiam illud  
 Accidit, ut quidam testes caudamque salacem 45  
 Demeteret ferro. Jure omnes: Galba negabat.  
 Tutior at quanto merx est in classe secunda,  
 Libertinarum dico, Salustius in quas  
 Non minus insanit quam qui mœchatur: at hic si,  
 Qua res, qua ratio suaderet quaque modeste 50  
 Munifico esse licet, vellet bonus atque benignus  
 Esse, daret quantum satis esset nec sibi damno  
 Dedecorique foret. Verum hoc se amplectitur uno,  
 Hoc amat et laudat: Matronam nullam ego tango.  
 Ut quondam Marsæus, amator Originis ille, 55  
 Qui patrium mimæ donat fundumque laremque,  
 Nil fuerit mi, inquit, cum uxoribus unquam alienis.  
 Verum est cum mimis, est cum meretricibus, unde

27. Repeated Sat. i. iv. 92.

39. Cp. Epist. i. ii. 55.

53. hoc se amplectitur uno, 'in

| this he hugs himself; this is his  
| boast.'

Fama malum gravius quam res trahit. An tibi abunde  
 Personam satis est, non illud, quidquid ubique 60  
 Officit, evitare? Bonam deperdere famam,  
 Rem patris oblimare, malum est ubicunque. Quid inter-  
 Est in matrona, ancilla peccasse togata?  
 Villius in Fausta Sullæ gener, hoc miser uno  
 Nomine deceptus, pœnas dedit usque superque 65  
 Quam satis est pugnīs cæsus ferroque petitus,  
 Exclusus fore, cum Longarenius foret intus.  
 Huic si mutonis verbis mala tanta videntis  
 Diceret hæc animus: Quid vis tibi? Numquid ego a te  
 Magno prognatum deponco consule cunnum 70  
 Velatumque stola, mea cum conferbuit ira?  
 Quid responderet? Magno patre nata puella est.  
 At quanto meliora monet pugnantiaque istis  
 Dives opis natura suæ, tu si modo recte  
 Dispensare velis ac non fugienda petendis 75  
 Immiscere. Tuo vitio rerumne labores,  
 Nil referre putas? Quare ne pœniteat te,  
 Desine matronas sectarier, unde laboris  
 Plus haurire mali est quam ex re decerpere fructus.  
 Nec magis huic inter niveos viridesque lapillos, 80  
 Sit licet hoc, Cerinthe, tuum, tenerum est femur aut crus  
 Rectius, atque etiam melius persæpe togatæ est.  
 Adde huc quod mercem sine fucis gestat, aperte.  
 Quod venale habet ostendit, nec si quid honesti est  
 Jactat habetque palam, quærit quo turpia celet. 85  
 Regibus hic mos est: ubi equos mercantur, opertos  
 Inspiciunt, ne, si facies ut sæpe decora  
 Molli fulta pede est, emptorem inducat hiantem,  
 Quod pulchræ clunes, breve quod caput, ardua cervix.  
 Hoc illi recte: ne corporis optima Lyncei 90  
 Contemplare oculis, Hypsæa cæcior illa

73. pugnantia istia, 'the contrary to this.' Cp. pugnantia secum.  
 Sat. i. i. 102.

Quæ mala sunt spectes. O crus! o brachia! verum  
 Depugis, nasuta, brevi latere ac pede longo est.  
 Matronæ præter faciem nil cernere possis,  
 Cetera, ni Catia est, demissa veste tegentis. 95  
 Si interdicta petes, vallo circumdata, nam te  
 Hoc facit insaanum, multæ tibi tum officient res,  
 Custodes, lectica, cinifiones parasitæ,  
 Ad talos stola demissa et circumdata palla,  
 Plurima, quæ invadeant pure apparere tibi rem. 100  
 Altera, nil obstat; Cois tibi pæne videre est  
 Ut nudam, ne crure malo, ne sit pede turpi;  
 Metiri possis oculo latus. An tibi mavis  
 Insidias fieri pretiumque avellier ante  
 Quam mercem ostendi? "Leporem venator ut alta 105  
 In nive sectetur, positum sic tangere nolit,"  
 Cantat et apponit, "Meus est amor huic similis: nam  
 Transvolat in medio posita et fugientia captat."  
 Hiscine versiculis speras tibi posse dolores  
 Atque æstus curasque graves e pectore pelli? 110  
 Nonne cupidinibus statuatur natura modum quem,  
 Quid latura sibi quid sit dolitura negatum,  
 Quærere plus prodest et inane abscindere soldo?  
 Num, tibi cum fauces urit sitis, aurea quæris  
 Pocula? num esuriens fastidis omnia præter 115  
 Pavonem rhombumque? tument tibi cum inguina, num si  
 Ancilla aut verna est præsto puer, impetus in quem  
 Continuo fiat, malis tentigine rumpi?  
 Non ego; namque parabilem amo venerem facilemque.  
 Illam "Post paulo:" "Sed pluris:" "Si exierit vir" 120  
 Gallia, hanc Philodemus ait sibi, quæ neque magno  
 Stet pretio neque cunctetur, cum est jussa venire.  
 Candida rectaque sit; munda hactenus, ut neque longa

105. Taken from Callimachus, Epi-gram 32. τὰν παροῖσαν ἔμελγε, τί τὸν φεύγοντα διώκεις;

108. Theocr. Idyll. xi. 108.:

Nec magis alba velit, quam dat natura, videri.  
 Hæc ubi supposuit dextro corpus mihi lævum, 125  
 Illa et Egeria est; do nomen quodlibet illi,  
 Nec vereor ne, dum futuo, vir rure recurrat,  
 Janua frangatur, latret canis, undique magno  
 Pulsa domus strepitu resonet, vepallida lecto  
 Desiliat mulier, miseram se conscia clamet, 130  
 Cruribus hæc metuat, doti deprensa, egomet mi.  
 Discincta tunica fugiendum est ac pede nudo,  
 Ne nummi pereant aut puga aut denique fama.  
 Deprendi miserum est; Fabio vel iudice vincam.

## SATIRA III.

OMNIBUS hoc vitium est cantoribus, inter amicos  
 Ut nunquam inducant animum cantare rogati,  
 Injussi nunquam desistant. Sardus habebat  
 Ille Tigellius hoc. Cæsar, qui cogere posset,  
 Si peteret per amicitiam patris atque suam, non 5  
 Quidquam proficeret; si collibuisset, ab ovo  
 Usque ad mala citaret Io Bacche! modo summa

## SAT. III.

3. *Sardus ille Tigellius.* The Schol. quotes a satiric verse (a scazon Iambic) upon him:

*Sardi Tigelli putidum caput venit.* See Cic. Ad Fam. vii. 24. (The proverb *Sardi venales* dates from B.C. 176, when Sardinia was subdued by T. S. Gracchus.) He is spoken of in the last Sat. v. 3. as recently dead. Observe the imperf. *habebat* in this sense.

*Ille, 'quasi de noto;'* v. Sch.: as our old writers would express it, 'your S. Tigellius.' So *hic* in Sat. ii. iii. 30.

4. *qui posset,* 'who might have,' not 'who might.'

5. *patris.* i. e. his *adopted* father, Julius Cæsar.

6. *collibuisset,* compound of *libet*, used by Cic. N. D. i. 38.; Ad Fam. xv. 16.; with a nom. c. by Sallust, Cat. 51.

*ab ovo ad mala,* 'from the beginning to the end of dinner;' *integram famem ad ovam affero*, Cic. Ad Fam. ix. 20.

*mala* and *bellaria* (fruits and confectionery) were brought in at dessert. (See Becker's *Gallus*, exc. i. sc. ix. p. 361.)

7. *citaret.* Cp. Cic. De Orat. i. 59.

Voce, modo hac resonat quæ chordis quatuor ima.  
 Nil æquale homini fuit illi: sæpe velut qui  
 Currebat fugiens hostem, persæpe velut qui 10  
 Junonis sacra ferret; habebat sæpe ducentos,  
 Sæpe decem servos; modo reges atque tetrarchas,  
 Omnia magna loquens; modo Sit mihi mensa tripes et  
 Concha salis puri et toga, quæ defendere frigus  
 Quamvis crassa queat. Decies centena dedisses 15  
 Huic parco paucis contento, quinque diebus  
 Nil erat in oculis. Noctes vigilabat ad ipsum  
 Mane, diem totum stertebat. Nil fuit unquam  
 Sic impar sibi. Nunc aliquis dicat mihi: Quid tu?  
 Nullane habes vitia? Immo alia et fortasse minora. 20  
 Mænius absentem Novium cum carperet: Heus tu,  
 Quidam ait, ignoras te? an ut ignotum dare nobis  
 Verba putas? Egomet mi ignosco, Mænius inquit.  
 Stultus et improbus hic amor est dignusque notari.  
 Cum tua pervideas oculis mala lippus inunctis, 25

Io Bacche. The beginning or burden of a song. *Ἰόβακχοι* is a Greek compound for 'drinking songs.' Cp. *Βακχέβακχον ᾄδου*, Arist. Equit. 408.

modo summâ, modo imâ. i. e. 'running from the lowest to the highest key of the gamut:' voce modo (hæc quæ resonat) summâ, modo hæc quæ resonat imâ c. q.

summâ chorda (*ὑψήτην*), 'the uppermost string' (the *bass*) of the Tetrachord.

imâ, 'the lowermost (*υἱήτην* or *νήτην*) string' (the *treble* or highest note).

9. Nil æquale (cp. v. 19., impar sibi). i. e. 'no consistency.'

11. qui sacra ferret, like the *καρφόροι*, 'solemn and slow.' Cp. Sat. II. viii. 13., and Cic. De Off. I. xxxvi. 7.: "pomparum ferulis similes" (resembling puppets in a procession).

15. Decies centena. sc. millia sestertium, 'a million of sesterces.'

17. Noctes vigilabat, etc. Cp. Xen. Mem. II. I. 30. (in Prodicus's Allegory of Vice): *τῆς μὲν νυκτὸς ὑπνίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα.*

20. Immo alia et... 'Yes I have, but they are different, and perhaps (—I may say, or, hope) less. I am not, like M., censorious to others, ignorant or careless of my own faults.'

21. absentem. i. e. 'behind his back.'

22. dare verba, (to give words and nothing else, then) 'to impose upon.'

24. notari. i. e. notâ censoriâ. Eng., 'to be branded.'

25. oculis lippus inunctis. Cp. Ep. I. i. 29. 'When you look blindly into (i. e. overlook) your own faults, why, in the case of your friends, are you so sharp-sighted?'

Cur in amicorum vitis tam cernis acutum,  
 Quam aut aquila aut serpens Epidaurius? At tibi contra  
 Evenit, inquirant vitia ut tua rarsus et illi.  
 Iracundior est paulo, minus aptus acutis  
 Naribus horum hominum; rideri possit eo quod 30  
 Rusticius tonso toga defluit et male latus  
 In pede calceus hæret: at est bonus, ut mellor vir  
 Non alius quisquam, at tibi amicus, at ingenium ingens  
 Inculto latet hoc sub corpore. Denique te ipsum  
 Concute, num qua tibi vitiorum inseverit olim 35  
 Natura aut etiam consuetudo mala; namque  
 Neglectis urenda filix innascitur agris.  
 Illuc prævertamur, amatorem quod amicæ  
 Turpia decipiunt cæcum vitia, aut etiam ipsa hæc  
 Delectant, veluti Balbinum polypus Hagnæ. 40

τί τᾱλλότριον . . .  
 κικλὸν δευδερκεῖς, τὸ δ' ἴδιον παρα-  
 βλέπεις;

quoted by Orelli as a fragment of Menander. Printed in Meineke's edit. as Fr. 291. Comicorum Anonymorum, p. 671.

27. *Quam aquila*. Hom. II. p. 674.  
*serpens Epidaurius*. Epidaurus was famous for the worship of Æsculapius, and for its sacred serpents. The worship was introduced at Rome B.C. 293, on occasion of a pestilence, when, as the legend ran, a serpent indicating the presence or favour of the divinity appeared to the commissioners, and was conveyed by them to Rome. (See the full relation in Arnold, Hist. R. vol. II. ch. xxxiv. p. 396.)

29. *Iracundior*, 'rather quick-tempered.' It has been said that the poet Virgil was aimed at in these remarks; but, if they have any particular reference, it is more likely that Horace thought of himself.

*minus aptus*, 'not polished enough

to please the nice (and exact) taste of men now-a-days.' So Orelli. Some join the two clauses: 'he is touchy, and cannot stand their keen wit.'

30. *rideri possit*, etc. Ep. I. i. 94. sqq.; Juv. iii. 147. sqq.

31. *Rusticius*, 'because his hair is trimmed awkwardly and his dress slovenly.' Cp., in the opposite sense, *facetus*, Sat. I. ii. 26.

*male latus calceus*. Aristoph. Equit. 320: καταγέλων

πάμπολον τοῖς δημόταισι καὶ φίλοις  
 παρασχεθεῖν  
 πρὶν γὰρ εἶναι Περγασῆσιν ἐρεον ἐν  
 ταῖς ἐμβάσι.

37. 'For faults spring up like weeds in a neglected soil.' Cp. *spinas*, Ep. I. xiv. 4.

38. *Illuc prævertamur* = *potius nos convertamus*, Ges. So Orelli. (Is it not a metaphor from the road: 'Let us turn our horses' heads this way'—i. e. consider this . . .?)

40. *polypus*, from the Æolic form πάλυπος for πολύπους.

Vellem in amicitia sic erraremus et isti  
 Errori nomen virtus posuisset honestum.  
 At pater ut gnati, sic nos debemus amici  
 Si quod sit vitium non fastidire: strabonem  
 Appellat pæstum pater, et pullum, male parvus 45  
 Si cui filius est, ut abortivus fuit olim  
 Sisyphus: hunc varum distortis cruribus, illum  
 Balbutit scaurum pravis fultum male talis.  
 Parcior hic vivit: frugi dicatur. Ineptus  
 Et jactantior hic paulo est: concinnus amicis 50  
 Postulat ut videatur. At est truculentior atque  
 Plus æquo liber: simplex fortisque habeatur.  
 Caldior est: acres inter numeretur. Opinor,  
 Hæc res et jungit junctos et servat amicos.  
 At nos virtutes ipsas invertimus atque 55  
 Sincerum cupimus vas incrustare. Probus quis  
 Nobiscum vivit, multum demissus homo: illi  
 Tardo cognomen, pingui damus. Hic fugit omnes  
 Insidias nullique malo latus obdit apertum,  
 Cum genus hoc inter vitæ versetur, ubi acris 60  
 Invidia atque vigent ubi crimina: pro bene sano  
 Ac non incauto fictum astutumque vocamus.

42. sq. Cp. Ov. A. A. ii. 657.:

Nominibus mollire licet mala; fusca  
 vocetur,

Nigrior Illyricæ cui pice sanguis  
 erit.

Si pæta est Veneri similia, si flava  
 Minervæ.

Sit gracilis, macie quæ male vivâ  
 suâ est.

For other flattering inversions, cp.  
 Juv. viii. 32. sq.; Lucret. iv. 1156. sq.

47. Sisyphus, a dwarf of M. Antony.

48. Balbutit, 'calls affectedly, and  
 as if in jest;' nearly as the Gr.  
 βροκοιζέται.

49. Ineptus jactantior. i. e. 'an  
 unmeaning flashy talker.'

51. truculentior, 'unsparing in  
 his language.'

52. liber. Sat. I. iv. 90. 103. 132.  
 simplex fortisque, nearly = 'a  
 plain blunt man' (Shaksp. Jul. C.  
 act iii. sc. 2.).

53. acres, 'spirited.'

55. "So turns she every man the  
 wrong side out."

Shaksp. Much Ado, act iii. sc. 1.

57. Probus, demissus. 'We call  
 such an one tardus, or even pinguis.'  
 illi is opposed to hic, v. 58.

59. 'Another guards against any  
 imputations, since he is aware of his  
 liability to unfair aspersions on his  
 character.'



Simplicior quis et est, qualem me sæpe libenter  
 Obtulerim tibi, Mæcenas, ut forte legentem  
 Aut tacitum impellat quovis sermone molestus : 65  
 Communi sensu plane caret, inquit. Eheu  
 Quam temere in nosmet legem sancimus iniquam !  
 Nam vitiis nemo sine nascitur ; optimus ille est,  
 Qui minimis urgetur. Amicus dulcis, ut æquum est,  
 Cum mea compenset vitiis bona, pluribus hisce, 70  
 Si modo plura mihi bona sunt, inclinet : amari  
 Si volet hac lege, in trutina ponetur eadem.  
 Qui ne tuberibus propriis offendant amicum  
 Postulat, ignoscet verrucis illius : æquum est,  
 Peccatis veniam poscentem reddere rursus. 75  
 Denique, quatenus excidi penitus vitium iræ  
 Cetera item nequeunt stultis hærentia, cur non  
 Ponderibus modulisque suis ratio utitur, ac res  
 Ut quæque est, ita suppliciiis delicta coërcet ?  
 Si quis eum servum, patinam qui tollere jussus 80

63. *Simplicior quis et est.* i. e. *et talis est qualem.* (Some construe *et as = etiam* with *simplicior*.)

66. *Communi sensu*, 'a perception of the wants and wishes of others,' nearly = '*tact*.' Seneca, de Benef. i. 12., defines it thus: "Sit n beneficio sensus communis; tempus locum personas observet." Cic. De Orat. ii. 16. (68.), has "*sensu hominum communi*." The phrase, with a different meaning, is not rare.

69. *dulcis*, 'dear.' So in Greek *γαλκός*:

*εἶναι δὲ γαλκὸν δδὲ φίλοις.*

Solon. xii. 5.

70. The construction here is peculiar. *Cum* is taken by all Comm. (following the Scholiast) as a preposition governing *vitiis*. 'Let him weigh my good against my bad qualities, and let him give the preponderance to the former. I will do the same by him.'

*compensare rem cum re*, is 'to compare by weighing together' (*pensando comparare*); *compensare rem re*, 'to make up for, to compensate by weighing' (*ad pensando reparare*). So Orell. (I have retained Gesner's punctuation with the pause after *inclinet*.)

*inclinet*, 'lean to,' depress the balance in favour of. So, by analogy, *elevo* is 'to depreciate.'

*trutina*, the cavity in which the tongue (*examen*) of the balance plays. See Pers. i. 6.

73. See the New Test. S. Matt. vii. 1—4.

77. *stultis*, i. e. 'ordinary men,' according to the Stoic theory, classing all as '*stulti*' "*excepto Sapiente*." See Sat. ii. iii. 46.

79. *res ut quæque est, ita . . .* 'with regard to the facts of each case' (not to a rigid abstract rule).

Semesos pisces tepidumque ligurierit jus,  
 In cruce suffigat, Labeone insanius inter  
 Sanos dicatur. Quanto hoc furiosius atque  
 Majus peccatum est! Paulum deliquit amicus,  
 Quod nisi concedas, habere insuavis : acerbus 85  
 Odisti et fugis ut Rusonem debitor æris ;  
 Qui nisi, cum tristes misero venere Calendæ,  
 Mercedem aut nummos unde unde extricat, amaras  
 Porrecto jugulo historias captivus ut audit.  
 Comminxit lectum potus mensave catillum 90  
 Evandri manibus tritum dejecit : ob hanc rem,  
 Aut positum ante mea quia pullum in parte catini  
 Sustulit esuriens, minus hoc jucundus amicus  
 Sit mihi ? Quid faciam, si furtum fecerit, aut si  
 Prodiderit commissa fide sponsumve negarit ? 95  
 Quis paria esse fere placuit peccata, laborant,  
 Cum ventum ad verum est ; sensus moresque repugnant  
 Atque ipsa utilitas, justi prope mater et æqui.  
 Cum prorepserunt primis animalia terris,  
 Mutum et turpe pecus, glandem atque cubilia propter 100  
 Unguibus et pugnis, dein fustibus, atque ita porro  
 Pugnabant armis, quæ post fabricaverat usus,  
 Donec verba, quibus voces sensusque notarent,

82. Labeone. See the Biogr. Dict.  
art. MARCUS ANTISTHIUS LABEO.

83. furiosius = insanius.

87. tristes Calendæ. i. e. the day  
of payment.

88. Mercedem. See note on Sat.  
i. ii. 14.

89. historias audit. Cp. Ars  
Poet. 420. 474.

91. Evandri manibus tritum.  
i. e. a curiosity as old as the time of  
Evander.

96. This was the Stoic doctrine.  
laborant, 'they are in a difficulty ;  
their maxim fails when applied to  
actual life.'

Quis fere placuit, 'who lay down  
as a general rule.'

99. Lucret. v. 788. 923. sqq. ; cp.  
Virg. Æn. viii. 816. :

Gens . . . truncis et duro robore nata :  
Quis neque mos, neque cultus  
erat . . .

. . . rami atque asper victu venatus  
alebant.

101. Lucret. v. 1282. sqq.

103. καὶ φθόγμα καὶ ἀνεμόεν  
φρόνημα καὶ ἀστυνόμους  
ὄργας ἐβιδέξατο.

Soph. Antig. 354.  
Cp. Ars Poet. 391—399. ; Lucret.  
v. 1040.

Nominaque invenere ; dehinc absistere bello,  
 Oppida cœperunt munire et ponere leges, 105  
 Ne quis fur esset neu latro neu quis adulter.  
 Nam fuit ante Helenam cunnus teterrima belli  
 Causa, sed ignotis perierunt mortibus illi,  
 Quos venerem incertam rapientes more ferarum  
 Viribus editior cædebat, ut in grege taurus. 110  
 Jura inventa metu injusti faterare necesse est,  
 Tempora si fastosque velis evolvere mundi.  
 Nec natura potest justo secernere iniquum,  
 Dividit ut bona diversis, fugienda petendis ;  
 Nec vincet ratio hoc, tantundem ut peccet idemque, 115  
 Qui teneros caules alieni fregerit horti  
 Et qui nocturnus sacra divum legerit. Adsit  
 Regula, peccatis quas pœnas irroget æquas,  
 Ne scutica dignum horribili sectere flagello.  
 Nam ut ferula cædas meritum majora subire 120  
 Verbera, non vereor, cum dicas esse pares res  
 Furta latrociniiis et magnis parva mineris  
 Falce recisurum simili te, si tibi regnum  
 Permittant homines. Si dives, qui sapiens est,

106. fur neu latro. For the (sometimes important) difference between these words, see Trench, N. T. Synonyma, xlv. vocc. κλέπτης, λῃστής.

112. evolvere. See note on Epod. xiv. 8.

115. ut peccet. peccare would be equally good Latin: after words expressing a consequence (*in argument*), a deduction, or a proof, either mood (*infin.* or *subj.*) is admissible. Concedis ut virtus . . . efficiat.—Cic. De Fin. v. 26.

The two forms of phrase might be thus construed: 'Reason can never prove that he is guilty' (peccare); or, 'reason can never so far carry its point that he will be (found) guilty' (ut peccet).

117. sacra legerit. Hence the Engl. 'sacrilege.'

120. ut ferula cædas. 'For, as to your punishing lightly what deserves severity, this I do not fear.' Ordinarily, vereor ne cædas is, 'I fear you will punish' (the sense required) vereor ut cædas, I fear you will not . . . ; but here non vereor is, in a manner, disconnected from the first clause, which thus becomes purely explanatory, not dependent: 'ut cædas, id equidem non vereor,' instead of 'id ne facias non vereor.'

122. magnis parva. magnis, dat. c. after simili, for 'parva similiter atque magna.'

124. Si dives, etc. 'Yet why do you say *if*?' Cur optas quod habes, i. e. regnum? Cp. Ep. i. i. 106.

Et sutor bonus et solus formosus et est rex ; 125  
 Cur optas quod habes ? Non nosti, quid pater, inquit,  
 Chrysippus dicat : Sapiens crepidas sibi nunquam  
 Nec soleas fecit, sutor tamen est sapiens. Qui ?  
 Ut quamvis tacet Hermogenes, cantor tamen atque  
 Optimus est modulator ; ut Alfenius vafer omni 130  
 Abjecto instrumento artis clausaque taberna  
 Sutor erat, sapiens operis sic optimus omnis  
 Est opifex solus, sic rex. Vellunt tibi barbam  
 Lascivi pueri ; quos tu nisi fuste coërces,  
 Urgeris turba circum te stante miserque 135  
 Rumperis et latras, magnorum maxime regum.  
 Ne longum faciam : dum tu quadrante lavatum  
 Rex ibis neque te quisquam stipator ineptum  
 Præter Crispinum sectabitur, et mihi dulces  
 Ignoscent si quid peccaro stultus amici, 140

127. Chrysippus, born at Soli in Cilicia, 280 B. C. He succeeded Cleanthes, the successor of Zeno, in the Stoic school. He appears to have based their system on more plausible arguments, and to have made it more known and popular, than his predecessors. Cicero calls him "homo sine dubio versutus et callidus" (N. D. iii. 10.), and "in omni historiâ curiosus" (Tusc. D. i. 45.). A Greek saying is preserved : *εἰ μὴ γὰρ ἦν Χρύσιππος οὐκ ἂν ἦν Στωά*

129. Hermogenes, called in Sat. iv. 72., and elsewhere, **Hermogenes Tigellius**. The first name implies a Greek parentage (perhaps he was a first instalment of the supple set, "portio facies Achææ," satirised by Juvenal, iii. 61. sqq.) The second is made the ground for a conjecture that he was adopted by L. Tigellius. See above, v. 3.

130. modulator. See on Sat. I. x. 18.

Alfenius, a shoemaker of Cremona,

who rose to eminence as a lawyer, attained the consulship, and was buried with public honours. The word is read here as a trisyllable, the *ē* being long.

133. Vellunt tibi barbam. i. e. 'mock you.' Cp. "Cynico barbam petulans Nonaria vellat," Pers. i. 133.; and "Idcirco atolidam præbet tibi vellere barbam Jupiter" (i. e. 'Do you therefore think that Jupiter is regardless of your insults?'), Ib. ii. 28.

136. rumperis. Cp. Virg. Ecl. vii. 26.:

invidiâ rumpantur ut ilia.

137. quadrans =  $\frac{1}{4}$  of the as = 'teruncius.'

quadrante lavari (as in Juv. vi. 447.), 'to bathe at the lowest price and among the lowest class of bathers.'

139. et mihi, answering to neque te.

stultus. Above, v. 77. 'I in my simplicity shall have more friends, and be on better terms with them, than you in your philosophy.'

Inque vicem illorum patiar delicta libenter,  
Privatusque magis vivam te rege beatus.

## SATIRA IV.

EUPOLIS atque Cratinus Aristophanesque poëtæ  
Atque alii quorum comœdia prisca virorum est,  
Si quis erat dignus describi, quod malus ac fur,  
Quod mœchus foret aut sicarius aut alioqui  
Famosus, multa cum libertate notabant. 5  
Hinc omnis pendet Lucilius, hosce secutus  
Mutatis tantum pedibus numerisque, facetus,  
Emunctæ naris, durus componere versus.  
Nam fuit hoc vitiosus : in hora sæpe ducentos,

## SAT. IV.

1. Eupolis, mentioned again with distinction in Sat. II. iii. 12. Cp. Pers. i. 123-4.

2. See Sat. I. x. 16.

virorum, "πλεονάζει. Sic Lucr. v. 621."—Gessn. Some expl. (with less likelihood) 'masculine, racy writers.'

comœdia prisca. Cp. Ars Poet. 281. The rise of Comedy was later by a generation than that of Tragedy. There were three divisions of it, marked by the refinements successively introduced by taste or by public opinion: the Old Comedy, which, in its unrestricted license, dealt with real persons and facts; the Middle Comedy, in which the facts were real but the names fictitious; the New Comedy, in which both facts and names were fictitious.

The distinction of Old and New is marked by Aristotle, Eth. N. iv.

14.: Ἰδοὶ δ' ἂν τις καὶ ἐκ τῶν κωμωδίων τῶν παλαιῶν καὶ τῶν καινῶν, τοῖς μὲν γὰρ ἦν γελοῖον ἢ αἰσχρολογία (personal abuse) τοῖς δὲ μᾶλλον ἡ ὑπόνοια (witty idea).

On the character, 'libertas,' of the Old Comedy see Cic. De Rep. iv. 10.

3. ac fur. Al. aut fur.

6. Lucilius.

"Magnus . . . Aurruncæ alumnus."

Juv. i. 20.

For the severity of his satire, cp. Ibid., v. 165., and Pers. i. 114. "C. Lucilius . . . et doctus et perurbanus."—Cic. De Or. i. 16. (72.). Quintilian (x. i. 94.) objects to Horace's epithet for him, *lululentus*.

8. emunctæ naris, 'of nice (i. e. keen) judgment.' Comp. Sat. I. iii. 30, where 'acutis naribus' implies a 'quick sense of the ridiculous.' It may mean the same here, or, more generally, a 'ready perception of character.'

Ut magnum, versus dictabat stans pede in uno. 10  
 Cum flueret lutulentus, erat quod tollere velles;  
 Garrulus atque piger scribendi ferre laborem,  
 Scribendi recte: nam ut multum, nil moror. Ecce,  
 Crispinus minimo me provocat: Accipe, si vis,  
 Accipiam tabulas; detur nobis locus, hora, 15  
 Custodes; videamus uter plus scribere possit.  
 Di bene fecerunt, inopis me quodque pusilli  
 Finxerunt animi, raro et perpauca loquentis.  
 At tu conclusas hircinis foliibus auras,  
 Usque laborantes, dum ferrum molliat ignis, 20  
 Ut mavis, imitare. Beatus Fannius ultro  
 Delatis capsis et imagine, cum mea nemo  
 Scripta legat vulgo recitare timentis ob hanc rem  
 Quod sunt quos genus hoc minime juvat, utpote plures  
 Culpari dignos. Quemvis media erue turba, 25  
 Aut ob avaritiam aut misera ambitione laborat.

10. Ut magnum. i. e. 'pluming himself upon his facility.'

11. Cum, 'since.'

lutulentus. So Call. H. Apoll. 108., comparing a poem to a river: τὰ πολλὰ

λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι  
συρφετὸν ἔλκει.

12. Garrulus, πολέμυθος, 'wordy.'

13. Ecce, Crispinus. i. e. this is just what Crispinus does. Here there is a digression to the pretenders to poetry, and the dislike which they provoke.

14. minimo provocat, 'challenges me at odds,' offering me every advantage, in his conceit of superiority. So the Schol. Orelli is inclined to construe 'for a trifle,' in which sense Bentley conjectured and read 'nummo.'

17. bene fecerunt. i. e. 'I thank them.' (Cp. S. S. Acts, x. 33.: καλῶς ἐποίησας).

19. See the same metaphor in Pers. v. 11:

Tu neque anhelanti, coquitur dam massa camino,

Folle premis ventos;

i. e. you are no spouter; and in Juv. vii. 111. (of a vehement advocate).

21. Fannius, like Crispinus, one of Horace's "Dunciad."

ultro Delatis, 'happy in the desks and bust presented to him by his admirers;' or, 'happy in his vanity, delighted at having sent his works, with his bust, to the public library' (of which see Ep. ii. i. 216., ii. ii. 94.). Orelli adopts (from Frauke) the former interpretation.

mentis. So, "nostros flentis ocellos."—Ov. Her. v. 45.

24. i. e. 'Men are sensitive because they are in the wrong.'

26. ob avaritiam . . . ambitione. Mentioned again together, Sat. ii. iii. 78. The change of construction is worth noting as an elegance. (Two MSS. support Bentley's ob avaritiā.)

Hic nuptarum insanit amoribus, hic puerorum;  
 Hunc capit argenti splendor; stupet Albis ære;  
 Hic mutat merces surgente a sole ad eum quo  
 Vespertina tepet regio: quin per mala præceps 30  
 Fertur uti pulvis collectus turbine, ne quid  
 Summa deperdat metuens aut ampliaret ut rem.  
 Omnes hi metuunt versus, odere poëtas.  
 Fœnum habet in cornu, longe fuge: dummodo risum  
 Excutiat sibi, non hic cuiquam parcat amico, 35  
 Et quodcunque semel chartis illevertit, omnes  
 Gestiet a furno redeuntes scire lacuque  
 Et pueros et anus. Agedum, pauca accipe contra.  
 Primum ego me illorum, dederim quibus esse poëtas,  
 Excerptam numero: neque enim concludere versum 40  
 Dixeris esse satis; neque si quis scribat uti nos  
 Sermoni propiora, putes hunc esse poëtam.  
 Ingenium cui sit, cui mens divinior atque os  
 Magna sonaturum, des nominis hujus honorem.  
 Idcirco quidam comœdia necne poëma 45  
 Esset quæssivere: quod acer spiritus ac vis  
 Nec verbis nec rebus inest, nisi quod pede certo  
 Differt sermoni, sermo merus. At pater ardens

28. argenti. sc. 'plate.'  
 ære, 'bronzes,' as in Car. iv. viii.  
 2.

29. Cp. Pera. v. 54.

32. ut as well as ne is to be taken  
 as dep. on metuens. metuens ne =  
 fearing he may; metuens ut = fear-  
 ing he may not.

34. Fœnum habet. 'He is dan-  
 gerous,' (they cry.) (The horns of  
 vicious cattle were bound with hay.)  
 See the anecdote in Plutarch's Life  
 of M. Crassus, ch. vii.

36. illevertit, a term for 'hasty  
 scribbling.'

37. a furno lacuque. i. e. 'the  
 lowest; pueros et anus, 'and the  
 silliest people.'

lacus, 'the reservoirs.' Agrippa

in ædilitate suâ (B.C. 33) . . . lacus  
 septingentos fecit.—Plin. N. H.  
 xxxvi. 15. (24.)

40. concludere. i. q. "pedibus  
 claudere."—Sat. i. x. 59.; II. i. 28.  
 Cp. below, v. 54.: "versum perscri-  
 bere"

43. mens divinior. Gesn. com-  
 pares "afflatu divino," from Cic. N.  
 D. ii. 66.

os magna sonaturum. i. e. 'a  
 lofty style.' Cp. ore rotundo, Ars  
 Poet. 323.; magno nunc ore sonan-  
 dum, Virg. Geor. iii. 294.

45. necne poema, etc. Cp. Cic.  
 Orat. 20. (67.)

48. At. But (you will say), etc.  
 pater. scil. 'in the play' (perso-  
 natus, v. 56.).

Sævit, quod meretrice nepos insanus amica  
 Filius uxorem grandi cum dote recuset, 50  
 Ebrius et, magnum quod dedecus, ambulet ante  
 Noctem cum facibus. Numquid Pomponius istis  
 Audiret leviora, pater si viveret? Ergo  
 Non satis est puris versum perscribere verbis,  
 Quem si dissolvas, quivis stomachetur eodem 55  
 Quo personatus pacto pater. His, ego quæ nunc,  
 Olim quæ scripsit Lucilius, eripias si  
 Tempora certa modosque et quod prius ordine verbum est  
 Posterius facias præponens ultima primis,  
 Non, ut si solvas "Postquam Discordia tetra 60  
 Belli ferratos postes portasque refregit,"  
 Invenias etiam disjecti membra poëtæ.  
 Hactenus hæc : alias justum sit necne poëma.  
 Nunc illud tantum quæram, meritone tibi sit  
 Suspectum genus hoc scribendi. Sulcius acer 65  
 Ambulat et Caprius, rauci male cumque libellis,  
 Magnus uterque timor latronibus ; at bene si quis  
 Et vivat puris manibus, contemnat utrumque.  
 Ut sis tu similis Cæli Birrique latronum,  
 Non ego sim Capri neque Sulci : cur metuas me? 70  
 Nulla taberna meos habeat neque pila libellos,  
 Quis manus insudet vulgi Hermogenisque Tigelli ;  
 Nec recito cuiquam nisi amicis, idque coactus,  
 Non ubivis coramve quibuslibet. In medio qui  
 Scripta foro recitent sunt multi quique lavantes ; 75  
 Suave locus voci resonat conclusus. Inanes  
 Hoc juvat, haud illud quærentes, num sine sensu,

52. cum facibus. Cp. Carm. III. xxvi. 7.

54. puris, *κρυπτοῖς ὀνόμασι*, 'unadorned,' 'unmetaphorical.' Ars Poet. 234.

60. Non. Connect with invenias (v. 62.).

60, 61. Verses taken from Ennius; imitated, Virg. Æn. vii. 622.

65. Sulcius, Caprius, 'delatores et causidici;' v. Schol.

libellis, 'writs of indictment.' See art. LIBELLUS, in the Dict. of Antiqq.

71. habeat, used in an optative sense.

77. sine sensu. Cp. Sat. i. iii.

66. i.e. 'without observing whether the audience like or listen to them.'



Tempore num faciant alieno. Lædere gaudes,  
 Inquit, et hoc studio pravus facis. Unde petium  
 Hoc in me jadis? est auctor quis denique eorum, 80  
 Vixi cum quibus? Absentem qui rodit amicum,  
 Qui non defendit alio culpante, solutos  
 Qui captat risus hominum famamque dicacis,  
 Fingere qui non visa potest, commissa tacere  
 Qui nequit; hic niger est, hunc tu, Romane, caveto. 85  
 Sæpe tribus lectis videas cœnare quaternos,  
 E quibus unus amet quavis adspargere cunctos  
 Præter eum qui præbet aquam; post hunc quoque potus,  
 Condita cum verax aperit præcordia Liber.  
 Hic tibi comis et urbanus liberque videtur, 90  
 Infesto nigris; ego si risi, quod ineptus  
 Pastillos Rufillus olet, Gargonius hircum,  
 Lividus et mordax videor tibi? Mentio si qua  
 De Capitolini furtis injecta Petilli  
 Te coram fuerit, defendas, ut tuus est mos: 95  
 Me Capitolinus convictore usus amicoque

78. *Tempore alieno.* Martial, iii. 44.

79. *Lædere gaudes, inquit.* 'You are malicious,' says one, 'and do this (i.e. affect this concealment) with an evil purpose;' sc. ut absentes rodas.

81—83. Cp. Eurip. Hippol. 1000.:

οὐκ ἐγγελάσσης τῶν δμιλούντων,  
 πάτερ,

ἀλλ' αὐτὸς οὐ παρούσι κἀγγὺς ὄν  
 φίλοις.

and Cicero, Epist. Fam. iii. 8.: Si ista quæ alios loqui dicis ipse sentias tua summa culpa est; sin autem alii tecum hæc loquuntur tua tamen, quod audis, culpa nonnulla est.

86—100. The sense is: 'You often see at a party one invited whose whole occupation (or profession) is to banter the rest. You call him a free-spoken agreeable man. Yet you call me niger, livi-

du, etc. Now I will give you an instance which really deserves those epitheta' . . . .

87. *amet* = soleat, as Sat. i. x. 60., ii. iii. 214. *amet* is a common reading here, but less suitably as to sense and mood. (See Bentley's note, quoted by Orelli.)

*aspergere cunctos.* Cp. *dicteria dicis in omnes.*—Mart. vi. 44.

88. *qui præbet aquam.* i. e. 'the entertainer.' Cp. Sat. ii. ii. 69.; also Carm. iii. xix. 6.

92. A quotation from Sat. i. ii. 27.

94. *Petilli.* Cp. Sat. i. x. 26. He was said to have stolen the crown from the statue of Jupiter in the Capitol, and to have been acquitted only through the influence of Augustus. Hence the name *Capitolinus*. This was, however, a regular surname of the gens *Petillia*.

A puero est, causaque mea permulta rogatus  
 Fecit, et incolumis lætor quod vivit in urbe ;  
 Sed tamen admiror, quo pacto iudicium illud  
 Fugerit. Hic nigræ succus loliginis, hæc est 100  
 Ærugo mera ; quod vitium procul afore chartis  
 Atque animo prius, ut si quid promittere de me  
 Possum aliud vere, promitto. Liberius si  
 Dixero quid, si forte jocosius, hoc mihi juris  
 Cum venia dabis : insuevit pater optimus hoc me 105  
 Ut fugerem exemplis vitiorum quæque notando.  
 Cum me hortaretur, parce, frugaliter atque  
 Viverem uti contentus eo, quod mi ipse parasset :  
 Nonne vides, Albi ut male vivat filius atque  
 Barrus inops ? magnum documentum, ne patriam rem 110  
 Perdere quis velit. A turpi meretricis amore  
 Cum deterreret : Sectani dissimilis sis.  
 Ne sequerer mœchas, concessa cum venere uti  
 Possem : Deprensi non bella est fama Treboni,  
 Aiebat. Sapiens, vitatu quidque petitu 115  
 Sit melius, causas reddet tibi ; mi satis est, si  
 Traditum ab antiquis morem servare tuamque,  
 Dum custodis eges, vitam famamque tueri  
 Incolumem possum ; simul ac duraverit ætas  
 Membra animumque tuum, nabis sine cortice. Sic me  
 Formabat puerum dictis, et sive jubebat 121

100. Hic nigræ, etc. i. e. 'this is the blackness (see v. 85. and v. 91.) you condemn, this is sheer malignity.' ('You profess friendship, yet insinuate crimes against your friend. Sincerity would repel them as slander, you admit covertly their truth.')

Ærugo, 'copper rust;' hence, met., 'that which eats away (rodit, v. 82.) a friend's character.' So Martial applies it: "viridi tinctos ærugine versus," x. xxxiii. 5.

II.

(ærugo is used by Juv. xiii. 61. contemptuously for *as*, as we use 'dross;' and this sense would not be inapplicable here, as = a valueless profession, a base counterfeit, of friendship.)

102. ut si. sc. ut promittam si quid possum promittere . . .

109. Albi, mentioned above, v. 28.

115. Sapiens, 'a philosopher.' His exposition of *causas* is in contrast with *exemplis*, v. 106.

C

Ut facerem quid, Habes auctorem, quo facias hoc :  
 Unum ex iudicibus selectis objiciebat ;  
 Sive vetabat, An hoc inhonestum et inutile factu  
 Necne sit addubites, flagret rumore malo cum 125  
 Hic atque ille ? Avides vicinum funus ut ægros  
 Exanimat mortisque metu sibi parcere cogit ;  
 Sic teneros animos aliena opprobria sæpe  
 Absterrent vitiiis. Ex hoc ego sanus ab illis,  
 Perniciem quæcunque ferunt, mediocribus et quis 130  
 Ignoscas vitiiis teneor ; fortassis et istinc  
 Largiter abstulerit longa ætas, liber amicus,  
 Consilium proprium ; neque enim, cum lectulus aut me  
 Porticus excepit, desum mihi. Rectius hoc est.  
 Hoc faciens vivam melius. Sic dulcis amicis 135  
 Occurram. Hoc quidam non belle : numquid ego illi  
 Imprudens olim faciam simile ? Hæc ego mecum  
 Compressis agito labris ; ubi quid datur oti,  
 Illudo chartis. Hoc est mediocribus illis  
 Ex vitiiis unum ; cui si concedere nolis, 140  
 Multa poetarum veniet manus, auxilio quæ  
 Sit mihi ; nam multo plures sumus ac veluti te  
 Judæi cogemus in hanc concedere turbam.

## SATIRA V.

EGRESSUM magna me excepit Aricia Roma  
 Hospitio modico ; rhetor comes Heliodorus,

123. iudicibus selectis. See the  
 art. JUDex in the Dict. of Antiq.  
 p. 532.

" Prætores . . . jurati debent opti-  
 mum quemque in selectos iudices  
 referre."—Cic. Pro Cluent. 43. Cp.  
 Ov. Trist. ii. 132.

126. Avidos, 'intemperantes;' v.  
 Schol.

127. sibi parcere. i. e. 'to take  
 care of themselves.' Cp. Ep. i. vii.  
 11.

137. Imprudens. i. e. 'from want  
 of thought.'

139. Illudo. See Carm. i. xxxii. 2.

142. veluti Judæi. An intima-  
 tion of their proselytising spirit.  
 Their numbers at Rome and their  
 unanimity are referred to by Cicero,  
 Pro Flacc. 28.

SAT. V.

2. Hospitio modico. Engl., 'a  
 country inn.'

Græcorum longe doctissimus : inde Forum Appi  
 Differtum nautis, cauponibus atque malignis.  
 Hoc iter ignavi divisimus, altius ac nos 5  
 Præcinctis unum : minus est gravis Appia tardia.  
 Hic ego propter aquam, quod erat deterrima, ventri  
 Indico bellum, cœnantes haud animo æquo  
 Exspectans comites. Jam nox inducere terras  
 Umbras et cœlo diffundere signa parabat ; 10  
 Tum pueri nautis, pueris convicia nautæ  
 Ingerere : Huc appelle ! Trecentos inseris ! Ohe  
 Jam satis est ! Dum æs exigitur, dum mula ligatur,  
 Tota abit hora. Mali culices ranæque palustres  
 Avertunt somnos, absentem ut cantat amicam 15  
 Multa prolutus vappa nauta atque viator  
 Certatim. Tandem fessus dormire viator  
 Incipit, ac missæ pastum retinacula mulæ  
 Nauta piger saxo religat stertitque supinus.  
 Jamque dies aderat, nil cum procedere lintrem 20  
 Sentimus ; donec cerebrosus prosilit unus  
 Ac mulæ nautæque caput lumbosque saligno  
 Fuste dolat ; quarta vix demum exponimur hora.  
 Ora manusque tua lavimus, Feronia, lympa.

3. longe. Some MSS. read *linguæ*, an unmeaning phrase as applied to a Greek rhetorician.

4. malignis, to be taken with *cauponibus*, not separately. Cp. Sat. I. i. 29. For *atque*, in the second place of the sentence, see Sat. I. v. 27., vi. 131., vii. 12.

5. iter divisimus. i.e. 'we took two days for our journey to Forum Appii ; more active travellers take but one.'

altius præcinctis. Gr. εὐζωνος.

6. minus. Some read nimis.

Appia. See an account of this great road in Arnold's Hist. ch. xxxii. p. 287.

7. deterrima. So Orell. teterrima, Benth., Gean., Heindorf.

8. Indico bellum. Cp. the use of this phrase, Cic. De Senect. 14. : "bellum indixisse voluptati."

16. prolutus. Sat. II. iv. 27. ; Virg. Æn. i. 739.

viator. 'Nauta in navi, viator qui mulam ducebat ;' v. Schol. So viator is the natural antithesis to nauta in Carm. III. iv. 30. But this does not accord with v. 19., from which it seems clear that nauta is the 'conductor,' and therefore that viator must be some country passenger.

21. cerebrosus, 'hotheaded.' So cerebri, Sat. I. ix. 11.

24. Feronia, Anxur.

Quæ Jupiter Anxurus arvis  
 Præsidet, et viridi gaudens Feronia  
 luca. Virg. Æn. vii. 799.

Millia tum pransi tria repimus atque subimus 25  
 Impositum saxis late candentibus Anxur.  
 Huc venturus erat Mæcenas, optimus atque  
 Cocceius, missi magnis de rebus uterque  
 Legati, aversos soliti componere amicos.  
 Hic oculis ego nigra meis collyria lippus 30  
 Illinere. Interea Mæcenas advenit atque  
 Cocceius Capitoque simul Fonteius, ad unguem  
 Factus homo, Antoni non ut magis alter amicus.  
 Fundos Aufidio Lusco prætore libenter  
 Linquimus, insani ridentes præmia scribæ, 35  
 Prætextam et latum clavum prunæque batillum.  
 In Mamurrarum lassi deinde urbe manemus,  
 Murena præbente domum, Capitone culinam.  
 Postera lux oritur multo gratissima : namque  
 Plotius et Varius Sinuessæ Virgiliusque 40  
 Occurrunt, animæ quales neque candidiores  
 Terra tulit neque quis me sit devinctior alter.  
 O qui complexus et gaudia quanta fuerunt !

28. *Cocceius*. Luc. Cocceius Nervæ. Cos. suffectus 39 B.C., confounded by the Schol. with his brother Marcus, 'proavo (i.e. great-grandfather) Nervæ imperatoris.'

32. *Capito Fonteius*. Cos. suffectus 35 B.C.

*ad unguem factus*. i.e. 'a most polished, a perfect, gentleman.' See A. Poet. 294.

34. *Aufidio prætore*, a mock-heroic phrase, used in ridicule of this Jack-in-office, who assumed the title and style of a prætor. Compare Cicero's ridicule of the provincial duumviri for a similar affectation, *De Leg. Agr.* II. xxxiv. 92.

*libenter*, 'willingly,' as tired of his pompous attentions, 'yet laughing at him' . . . (Some int. 'in high spirits;,' but is there any authority for this signification ?)

35. *præmia*, 'insignia dignitatis;' v. Schol. 'distinctions' is a meaning properly deduced from its derivation (*præ*, *emo*). Cp. *Ov. Fast.* i. 12.

36. *Prætextam*. Cp. *Juv.* x. 35. 'The robe of office.'

*prunæ batillum*. i.e. for sacrifice, as on a solemn occasion.

37. *Mamurrarum urbe*. i.e. *Formiæ*.

38. *Murena*. See *Carm.* II. 10. His sister was married to Mæcenas. *præbente domum*. *Carm.* III. xix. 7.

40. *Plotius*. M. Pl. Tucca, the same who with Varius had the editing of the *Æneid*. These names occur again together *Sat.* I. x. 81.

41. *quales neque*, etc. Cp. *Epod.* v. 59. :

*quale non perfectius.*

Nil ego contulerim jucundo sanus amico.  
 Proxima Campano ponti quæ villula, tectum 43  
 Præbuit, et parochi quæ debent ligna salemque.  
 Hinc muli Capuæ clitellas tempore ponunt.  
 Lusum it Mæcenas, dormitum ego Virgiliusque ;  
 Namque pila lippis inimicum et ludere crudis.  
 Hinc nos Cocceii recipit plenissima villa, 50  
 Quæ super est Caudi cauponas. Nunc mihi paucis  
 Sarmenti scurræ pugnam Messique Cicirrho,  
 Musa, velim memores, et quo patre natus uterque  
 Contulerit lites. Messi clarum genus Osci ;  
 Sarmenti domina exstat : ab his majoribus orti 55  
 Ad pugnam venere. Prior Sarmentus : Equi te  
 Esse feri similem dico. Ridemus, et ipse  
 Messius : Accipio ; caput et movet : O, tua cornu  
 Ni foret exsecto frons, inquit, quid faceres, cum  
 Sic mutilus miniteris ? At illi fœda cicatrix 60  
 Setosam lævi frontem turpaverat oris.  
 Campanum in morbum, in faciem permulta jocatus,  
 Pastorem saltaret uti Cyclopa rogabat :  
 Nil illi larva aut tragicis opus esse cothurnis.  
 Multa Cicirrhos ad hæc : Donasset jamne catenam 65

46. *parochi*, public officers appointed to supply Roman magistrates with necessities on their journey. See Cic. Ad Attic. v. 16. L. Postumius Albinus, Cos. 173 B.C., is mentioned by Livy (xlii. 1.) as the first who put the allies of Rome to great expense on this account.

47. *tempora*. i. e. 'we reach Capua early in the day.'

49. *lippis inimicum et crudis*, 'does not suit weak eyes and stomachs.'

*crudus*, 'subject to indigestion.' Cp. *gravi*, Epod. ii. 57.

52. *scurræ*. Cp. *ελαφισαν δὲ καὶ γελωτοποιον*, in the Thracian entertainment of Xen. Anab. vii. iii. 33.

*Messi Cicirrho*, Messius, a buffoon with the nickname of Cicirrhos (Gr. *κικυρρος*, *κικκρος*), a cock.

58. *Accipio ; caput et movet*, i. e. he "suits the action to the word."

60. *At (= scilicet)*, used here as a particle of explanation.

62. *Campanum morbum*, a kind of wart or excrescence common in Campania. The cicatrix of v. 60. remained from its excision.

63. *saltaret Cyclopa*, 'dance the Cyclops' dance.' Cp. Ep. ii. ii. 125.

64. i. e. 'he would want no disguise.'

65. *Donasset catenam. catenam* (like *fugisset*, v. 68.) implies a sharp taunt ; for the imputation of

Ex voto Laribus, quærebat; scriba quod esset,  
 Deterius nihilo dominæ jus esse; rogabat  
 Denique, cur unquam fugisset, cui satis una  
 Farris libra foret, gracili sic tamque pusillo.  
 Prorsus jucunde cœnam produximus illam. 70  
 Tendimus hinc recta Beneventum, ubi sedulus hospes  
 Pæne macros arsit dum turdos versat in igni:  
 Nam vaga per veterem dilapso flamma culinam  
 Vulcano summum properabat lambere tectum.  
 Convivas avidos cœnam servosque timentes 75  
 Tum rapere atque omnes restinguere velle videres.  
 Incipit ex illo montes Apulia notos  
 Ostentare mihi, quos torret Atabulus et quos  
 Nunquam erepsemus, nisi nos vicina Trivici  
 Villa recepisset lacrimoso non sine fumo, 80  
 Udos cum foliis ramos urente camino.  
 Hic ego mendacem stultissimus usque puellam  
 Ad mediam noctem exspecto; somnus tamen aufert  
 Intentum veneri; tum immundo somnia visu  
 Nocturnam vestem maculant ventremque supinum. 85  
 Quatuor hinc rapimur viginti et millia rhedis,  
 Mansuri oppidulo, quod versu dicere non est,

'fuga' made a slave out worthless. It is incidentally implied here that one of the causes of it was likely to be starvation.

donare catenam is a phrase parodied from the "bullam Laribus donare" of children when they grew up.

69. una farris libra. The ordinary slave allowance was four or five bushels (modii) of corn a month. This, at 24 libras to the modius, would give between 3 and 4 pounds as the proper 'diarium.'

78. Atabulus, a hot easterly sirocco-like wind.

79. erepsemus. For like abbreviations, see Sat. I. ix. 73., II. iii. 169.,

II. vii. 68. So in Virg., vixet, jûsso, traxe. For the acc. quos, see Carm. IV. xv. 10.

86. viginti et. Observe the singular position of et, belonging to viginti, yet coming after it.

rhedia. rheda, like petorritum, esædum, is said to be a Gallic word.

87. oppidulo. Said by the Scholiast to be Equus Tuticus, near Arisno. This, however, was out of the direct road from Trivicum to Canusium, which lay through Asculum. Some have contended that Asculum is meant.

quod versu dicere non est. A Lucilian phrase.

"Servorum est festu' dies hic

Signis perfacile est : venit vilissima rerum  
 Hic aqua, sed panis longe pulcherrimus, ultra  
 Callidus ut soleat humeris portare viator ; 90  
 Nam Canusi lapidosus, aquæ non ditior urna  
 Qui locus a forti Diomede est cohditus olim.  
 Flentibus hinc Varius discedit mœstus amicis.  
 Inde Rubos fessi pervenimus, utpote longum  
 Carpentem iter et factum corruptius imbri. 95  
 Postera tempestas melior, via pejor ad usque  
 •Bari mœnia piscosi ; dein Gnatia lymphis  
 Iratis exstructa dedit risusque jocosque,  
 Dum flamma sine thura liquescere limine sacro  
 Persuadere cupit. Credat Judæus Apella, 100  
 Non ego ; namque deos didici securum agere ævum.  
 Nec si quid miri faciat natura, deos id  
 Tristes ex alto cœli demittere tecto,  
 Brundisium longæ finis chartæque viæque est.

Quem plane hexametro versu non  
 dicere possis,"

where '*Sigillaria*' is the name intended. Compare Ovid, *Ex Pont.* iv. xii. 5—12, and Martial, ix. xii. 10. sqq.

88. venit, 'is sold,' so scarce is it. Martial, iii. 56. (quoted by Orell), makes the same complaint of Ravenna. The antithesis is not, as the form of words would suggest, between the superlatives *vilissima* and *pulcherrimus*.

89. ultra. i. e. 'to the next stage.'

91. aquæ non ditior urna. i. e. 'Canusium (qui locus, etc.) has not a drop more water than the other town.' (Cp. v. 87.)

92. Diomeda. He was reputed the founder of Arpi or Argyripa

(cp. Virg. *Æn.* xi. 246.), Canusium, and Equus Tuticus.

97. lymphis iratis exstructa. Cp. Sat. ii. iii. 8. : Iratis natus Dis. The phrase must signify either (as in the towns of vv. 87. 91.) a want of water ; or, as the Schol. explains, injury done in its neighbourhood by torrent streams.

99. This prodigy is mentioned in Pliny, *N. H.* ii. 111. (107.), as one of many reported instances of latent natural fire : "In Salentino oppido Egnatiâ, imposito ligno in saxum quoddam ibi sacrum, protinus flammam existere."

101. securum agere ævum. The Epicurean theory. See Lucret. v. 83.

103. Tristes. i. e. non securos.



## SATIRA VI.

NON quia, Mæcenas, Lydorum quidquid Etruscos  
 Incoluit fines, nemo generosior est te,  
 Nec quod avus tibi maternus fuit atque paternus  
 Olim qui magnis legionibus imperitarent,  
 Ut plerique solent, naso suspendis adunco 5  
 Ignotos ut me libertino patre natum.  
 Cum referre negas, quali sit quisque parente  
 Natus, dum ingenuus; persuades hoc tibi vere,  
 Ante potestatem Tulli atque ignobile regnum  
 Multos sæpe viros nullis majoribus ortos 10  
 Et vixisse probos, amplis et honoribus auctos;  
 Contra Lævinum, Valeri genus, unde Superbus  
 Tarquinius regno pulsus fugit, unius assis  
 Non unquam pretio pluris licuisse notante  
 Judice quo nosti populo, qui stultus honores 15

## SAT. VI.

1. Lydorum Etruscos. Cp. Virg. *Æn.* ii. 781., ix. 11. Herodotus (i. 94.) gives the story of Lydian emigration to Etruria.

quidquid, neut. for masc., as in *Epod.* v. 1.

5. naso suspendis adunco, 'you sneer at.' Cp. *Sat.* ii. viii. 64.; and *Pers.* i. 42.:

'Rides,' ait, 'et nimis uncis  
 Naribus indulges;' and v. 118.:

excuso populum suspendere naso.  
 7. referre, the impersonal verb (*re*).

9. Tulli ignobile regnum. *Juv.* viii. 25.:

*Ancillâ matris trabeam et diadema  
 Quirinj,*

Et fasces meruit regum ultimus  
 ille bonorum.

(Obs. that the contrast of the succeeding lines there is drawn from

"juvenes ipsius consulis" (*Brutus*), as here from "Valeri genus.")

12. Lævinum. Lævinus was a cognomen of the gens Valeria.

unde. See *Carm.* i. xii. 17. 'A descendant of the great Valerius Publicola, by whom,' etc.

13. Fugit, historic present. Cp. *Sat.* ii. iii. 61.; *Virg. Æn.* ii. 275., ix. 266.

14. pretio, abl. after pluris.

15. Judice quo nōsti. i. e. 'such a judge as you are aware it is' (not therefore the same in meaning as *quem nōsti*, 'whom you know personally.' Compare the difference of *nōsti* qui sit homo and *nōsti* hominem). For instances of this idiom (which is drawn from the Greek), see *Cic.* *Ad Fam.* v. 14., *eorum quorum consuēsti*; *Ov. Trist.* v. vi. 36., *Illo quo reris grandius illud erit*; *Liv.* i. 29., *raptim quibus quisque poterat elatis*. It is to be observed that none of these

Sæpe dat indignis et famæ servit ineptus,  
 Qui stupet in titulis et imaginibus. Quid oportet  
 Nos facere a vulgo longe longeque remotos?  
 Namque esto, populus Lævino mallet honorem  
 Quam Decio mandare novo, censorque moveret 20  
 Appius, ingenuo si non essem patre natus:  
 Vel merito, quoniam in propria non pelle quiessem.  
 Sed fulgente trahit constrictos Gloria curru  
 Non minus ignotos generosis. Quo tibi, Tilli,  
 Sumere depositum clavum fierique tribuno? 25  
 Invidia accrevit, privato quæ minor esset.  
 Nam ut quisque insanus nigris medium impediit crus  
 Pellibus et latum demisit pectore clavum,  
 Audit continuo: Quis homo hic est? quo patre natus?  
 Ut si qui ægrotet quo morbo Barrus, haberi 30

verba, consuesco, reor, possum, could govern an accusative. quorum consuēsti is for quæ agere consuēsti. qui stande, however, in this attraction before the transitive dico. Ter. Heaut. 1. i. 35.:

Hæc quidem causâ quæ dixi tibi.

17. titulia. Carm. iv. xiv. 4.

imaginibus. Juv. viii. 2. sqq.

20. Decio. Publ. Dec. Mus, famous for his self-devotion in the Latin war, 340 B.C., as was his grandson in the third Samnite war, 295 B.C. (Liv. x. 27.). See Juv. viii. 254.

novo. A novus homo was the first of his family who attained to public honour.

Decio novo. i. e. a Decius of undistinguished, untitled family; a "Village Hampden."

Censor Appius, 'an Appius.' Appius Claudius Cæcus was censor 312—310 B.C., and the searching strictness of his censorship was as proverbial as afterwards was that of Cato.

22. propriâ pelle, an allusion to Æsop's "Ass in the lion's skin."

24. Tilli. This Tillius is said by the Schol. to have been expelled from the Senate by J. Cæsar, as a partisan of Pompey, and after Cæsar's death to have recovered his rank. Orelli suggests that he may have been a brother of Till. Cimber the conspirator.

25. clavum, the 'laticlave' of the senators.

tribuno. sc. militum.

27. nigris pellibus, i. e. the black thongs fastening the senator's shoe. The mention of a crescent on the shoe is added by Juv. vii. 192.: Appositam nigras Lunam subtextit alutæ.

Comp. the half-comic description, "mutavit calceos." Cic. Phil. xiii. 13.

29. Audit continuo. Cp. Eurip. Ion, 601.: πόλει ψόφου πλέγ (with the context). So Cic. De Off. ii. xiii. 3.: siquis . . . habet causam celebritatis et nominis aut a patre acceptam . . . aut aliquo casu atque fortunâ; in hunc oculi omnium con-

Ut cupiat formosus, est quacunque, puellis  
 Injiciat curam quærendi singula, quali  
 Sit facie, sura, quali pede, dente, capillo:  
 Sic qui promittit cives, urbem sibi curæ,  
 Imperium fore et Italiam et delubra deorum, 35  
 Quo patre sit natus, num ignota matre inhonestus,  
 Omnes mortales curare et quærere cogit.  
 Tune Syri, Damæ aut Dionysi filius, audes  
 Dejicere e saxo cives aut tradere Cadmo?  
 At Novius collega gradu post me sedet uno; 40  
 Namque est ille, pater quod erat meus. Hoc tibi Paulus  
 Et Messala videris? At hic, si plostra ducenta  
 Concurrantque foro tria funera, magna sonabit  
 Cornus quod vincatque tubas; saltem tenet hoc nos.  
 Nunc ad me redeo libertino patre natum, 45  
 Quem rodunt omnes libertino patre natum,  
 Nunc, quia sum tibi, Mæcenæ, convictor, at olim,  
 Quod mihi pareret legio Romana tribuno.  
 Dissimile hoc illi est: quia non ut forsit honorem  
 Jure mihi invidet quivis, ita te quoque amicum, 50  
 Præsertim cautum dignos assumere præva  
 Ambitione procul. Felicem dicere non hoc  
 Me possim, casu quod te sortitus amicum:  
 Nulla etenim mihi te fors obtulit; optimus olim  
 Virgilius, post hunc Varius dixere quid essëm. 55  
 Ut veni coram, singultim pauca locutus,  
 Infans namque pudor prohibebat plura profari

jiciuntur atque in eum quid agat,  
 quemadmodum vivat, inquitur ...

35. *delubra*. Cp. *Carm. III. vi.*  
 2, 4.

38. *Syri, Damæ*, common names  
 for slaves.

39. *saxo*. sc. the Tarpeian rock.

40. *Cadmo*. i. e. the executioner.

41. *Novius*, an obscure person.

43. *magna sonabit*, a quality of  
 value in a mob-orator. Danton (in  
 France) possessed it. Herod. vii.

117. mentions it. So Homer (be-  
 fore the invention of trumpets, it  
 must be remembered), *Il. c. 785*;  
 cp. § 148.

49. *honorem*. i. e. a public post,  
 official rank.

54. *olim*. So in v. 47. This word  
 seems to imply that the satire was  
 written at a considerable interval  
 since Philippi.

57. *Infans*, not 'speechless' abso-  
 lutely, but 'slow of speech'; used

Non ego me claro natum patre, non ego circum  
 Me Satureiano vectari rurā caballo,  
 Sed quod eram narro. Respondes, ut tuus est mos, 60  
 Pauca; abeo, et revocas nono post mense jubesque  
 Esse in amicorum numero. Magnum hoc ego duco,  
 Quod placui tibi, qui turpi secernis honestum,  
 Non patre præclaro sed vita et pectore puro.  
 Atqui si vitiis mediocribus ac mea paucis 65  
 Mendosa est natura, alioqui recta, velut si  
 Egregio inspersos reprehendas corpore nævos,  
 Si neque avaritiam neque sordes aut mala lustra  
 Objiciet vere quisquam mihi, purus et insons,  
 Ut me collaudem, si et vivo carus amicis; 70  
 Causa fuit pater his, qui macro pauper agello  
 Noluit in Flavi ludum me mittere, magni  
 Quo pueri magnis e centurionibus orti,  
 Lævo suspensi loculos tabulamque lacerto,  
 Ibant octonis referentes Idibus æra: 75  
 Sed puerum est ausus Romam portare docendum  
 Artes, quas doceat quivis eques atque senator  
 Semet prognatos. Vestem servosque sequentes

nearly in the primitive sense. Lucret. (v. 1030.) has the subst., *infantia linguae*.

59. *Satureiano*. Satureium, or Saurium, was in the neighbourhood of Tarentum. Orelli quotes mention of it in the oracle given to Phalanthus, in Strabo, vi. iii. 2:

Σατύριον τοι δῶκα Τάραντά τε  
 πλονα δῆμον

Οἰκῆσαι.

62. *Magnum*, etc. Ep. I. xvii. 35.

65. Sat. I. iv. 130.

68. *mala lustra*, 'low haunts, scenes of dissipation.' Cp. Lucret. iv. 1152.:

Desidiase agere etatem lustrisque  
 perire.

71. *qui macro pauper agello*. i. e.

'poor as he was, he afforded me a better education than usual.'

72. *Flavi ludum*. i. e. the grammar school of the place.

75. *octonis Idibus*. i. e. 'the Ides of eight months in the year.' Martial (x. 62.) clearly implies that the schools were closed for the four summer months, from the Ides of June to those of October. (The Excursus of Orelli contains a full discussion of this question.)

æra, Gr. *διδασκρον*, 'the school-fee.'

78. *Vestem servosque*. It was natural that a raised scale of expenses, and an attendance not needed at the provincial school, or where the poet's grade in life was known and defined, might be called for as

In magno ut populo si qui vidisset, avita  
 Ex re præberi sumptus mihi crederet illos. 80  
 Ipse mihi custos incorruptissimus omnes  
 Circum doctores aderat. Quid multa? Pudicum,  
 Qui primus virtutis honos, servavit ab omni  
 Non solum facto verum opprobrio quoque turpi,  
 Nec timuit, sibi ne vitio quis verteret, olim 85  
 Si præco parvas aut, ut fuit ipse, coactor  
 Mercedes sequeretur; neque ego essem questus: at hoc  
 nunc  
 Laus illi debetur et a me gratia major.  
 Nil me pœniteat sanum patris hujus; eoque  
 Non, ut magna dolo factum negat esse suo pars, 90  
 Quod non ingenuos habeat clarosque parentes,  
 Sic me defendam. Longe mea discrepat istis  
 Et vox et ratio: nam si natura juberet  
 A certis annis ævum remeare peractum  
 Atque alios legere ad fastum quoscunque parentes 95  
 Optaret sibi quisque, meis contentus honestos  
 Fascibus et sellis nollem mihi sumere, demens  
 Judicio vulgi, sanus fortasse tuo, quod  
 Nollem onus haud unquam solitus portare molestum.

the consequence of sending him to Rome. The number of attendant slaves was a standard of wealth. This is implied in Sat. i. iii. 12. Comp. Juv. iii. 141.:

Quot pascit servos?

79. In magno ut populo. i. e. 'as was suitable in a populous and fashionable city.' This is the punctuation and construction adopted by Bentley and Orelli. Some take ut si together.

82. Pudicum: "præ pudore abstinentem."—Or.

83. Qui pr. honos. sc. 'pudor.' As Burke has expressed it, "That sensibility of principle, that chastity of honour, which felt a stain like a wound." Cp. Juv. viii. 83.:

Summum crede nefas animam præferre pudori.

84. ab . . . opprobrio quoque. Cp. S. Paul; "Provide things honest in the sight of all men."—Rom. xii. 17.

90. dolo suo, 'by their own fault.' There is an idiomatic abbreviation here. The full construction would be: non sic me defendam ut magna pars (not negat, but) se defendit negando. Cp. Ov. Rem. Am. 167.: Quod potuit, ne nil illic ageretur amavit

(i. e. quod potuit fecit, scil. amavit). (The same constr. is in the Greek, and in our version, of the Epistle to the Romans, viii. 3.)

92. istia. sc. 'istorum voce et ratione.'

Nam mihi continuo major quaerenda foret res 100  
 Atque salutandi plures, ducendus et unus  
 Et comes alter, uti ne solus rusve peregreve  
 Exirem, plures calones atque caballi  
 Pascendi, ducenda petorrita. Nunc mihi curto  
 Ire licet mulo vel si libet usque Tarentum, 105  
 Mantica cui lumbos onere ulceret atque eques armos;  
 Objiciet nemo sordes mihi, quas tibi, Tilli,  
 Cum Tiburte via praetorem quinque sequuntur  
 Te pueri, lasanum portantes aenophorumque.  
 Hoc ego commodius quam tu, praeclare senator, 110  
 Millibus atque aliis vivo. Quacunque libido est,  
 Incedo solus, percontor quanti olus ac far;  
 Fallacem Circum vespertinumque pererro  
 Saepe forum, assisto divinis, inde domum me  
 Ad porri et ciceris refero laganique catinum; 115  
 Coena ministratur pueris tribus, et lapis albus  
 Pocula cum cyatho duo sustinet, adstat echinus

100. *quaerenda foret.* i. e. 'I should require.'

101. *salutandi.* Cp. Ep. I. vi. 52. 55.

104. *curto*, 'curtata cauda'; v. Schol. "Cujus tamen moris Britannici aliud vestigium apud Rom<sup>os</sup>. non superest . . . melius explices . . . 'vili, exigui pretii.'"—Or.

107. *sordes.* The 'meanness' consisted in the taking with him no friends (cp. v. 102.), and only five (cp. Sat. I. iii. 12.) attendants (laden too with such utensils), when he was invested with a dignified and wealthy magistracy.

109. *lasanum.* Suidas, in voce: *ἄδωνα, οἱ χυτρώδες* (foot-pans) καὶ τὰ μαγειρεία (i. e. kitchen utensils). Cp. Aristoph. Pac. 893.

*aenophorum*, Pers. v. 140.:

Jam pueris pellem succinctus et aenophorum aptas.

111. *Millibus atque aliis*, ('Happier than you) and thousands besides.' (Some have int. as if millibus were for mille, but they give no instance or authority. Orelli takes aliis as neuter, 'in a thousand other respects.' In this case, could the substantive be understood?)

112. i. e. I go where I will, unnoticed and at my ease, ask what questions, look on at what sights I like.

113. *Fallacem, vespertinum*, epithets implying the place and time frequented by jugglers, hawkers, fortune-tellers (*divinis*), etc.

116. *lapis albus*, 'a marble slab.'

117. *Pocula, cyatho.* See Carm. III. viii. 13.

*echinus*, prob. = *concha salis*, as in Sat. I. iii. 14.; or, as the Schol., 'vas aeneum in quo calices lavantur.'

Vilis, cum patera guttus, Campana supellex.  
 Deinde eo dormitum non sollicitus, mihi quod cras  
 Surgendum sit mane, obeundus Marsya, qui se 120  
 Vultum ferre negat Noviorum posse minoris.  
 Ad quartam jaceo; post hanc vagor, aut ego lecto  
 Aut scripto quod me tacitum juvet, ungor olivo,  
 Non quo fraudatis immundus Natta lucernis.  
 Ast ubi me fessum sol acrior ire lavatum 125  
 Admonuit, fugio Campum lusumque trigonem.  
 Pransus non avide, quantum interpellat inani  
 Ventre diem durare, domesticus otior. Hæc est  
 Vita solutorum misera ambitione gravique;  
 His me consolor victurum suavius ac si 130  
 Quæstor avus pater atque meus patruusque fuisset.

## SATIRA VII.

PROSCRIPTI Regis Rupili pus atque venenum  
 Hybrida quo pacto sit Persius ultus, opinor

118. *patera*, 'a saucer,' used esp. for libation.

*guttus*, 'a cruet,' with narrow neck, for pouring out drop by drop (*guttatim*).

*Campana*. Sat. II. iii. 144.

120. *Marsya*. The statue of *Marsyas* in the forum. The emblematic meaning of his position there is given in the Biogr. Dict. The attitude of the statue, leaning forward with raised arm, is here in jest interpreted as an attitude of defence against, or abhorrence of, *Novius* and his usury.

122. *jaceo*. i. e. "lectulus me excipit."—Sat. I. iv. 134. "Cave accipias pro *dormio*."—Bentl.

124. *Natta*. "Hinc idem nomen de-sumpere, Pers. iii. 31.; Juv. viii. 95."—Or.

126. *Insumque trigonem*, 'the

game at ball.' Cp. *Martial*, VII. lxxii. 9., XII. lxxxiii. 3.

*trigonem* is here an adjective. The word is derived from Gr. *τρίγωνος*, the players being three, and forming a triangle. (For comments on another reading,—*fugio rabiosi tempora signi*,—and inferences as to the value of the Horatian MSS., see the Notes and Excursus of Orelli.)

## SAT. VII.

1. *Rex Rupilius*, a Roman equestrian, native of *Præneste*, who, when proscribed by the Triumvirs, joined the party of *Brutus*.

2. *Hybrida*, 'mongrel;' "patre Asiatico, matre Romanâ. Civitatem Romanam obtinuerat."—Schol. (Compare the term *ἡμιόλος*, to denote the

Omnibus et lippis notum et tonsoribus esse.  
 Persius hic permagna negotia dives habebat  
 Clazomenis, etiam lites cum Rege molestas, 5  
 Durus homo atque odio qui posset vincere Regem,  
 Confidens tumidusque, adeo sermonis amari,  
 Sisennas, Barros ut equis præcurreret albis.  
 Ad Regem redeo. Postquam nihil inter utrumque  
 Convenit; hoc etenim sunt omnes jure molesti, 10  
 Quo fortes, quibus adversum bellum incidit: inter  
 Hectora Priamiden animosum atque inter Achillem  
 Ira fuit capitalis, ut ultima divideret mors,  
 Non aliam ob causam, nisi quod virtus in utroque  
 Summa fuit; duo si discordia vexet inertes 15  
 Aut si disparibus bellum incidat, ut Diomedi  
 Cum Lycio Glaucō, discedat pigrior ultro  
 Muneribus missis. Bruto prætore tenente

mixed extraction of Cyrus the Great, in Herod. i. 91.)

3. *lippis*. Inflamed or weak eyes was a malady prevalent at Rome. The two classes here mentioned were proverbial as newsmongers. Bentl. quotes Plautus, *Amphitr.* iv. i. 5., *In medicinis, in tonstrinis*, enumerated in a list of places of concourse. So it was at Athens. Arist. *Plutus*, 358:

λόγος γ' ἦν νῆ τὸν Ἑρακλέα πόλυσ  
 ἐπὶ τοῖσι κουρεῖοισι τῶν καθημέ-  
 νων. . .

6. *Durus*, 'pigheaded, obstinate.' *odio* corresponds in meaning to the adj. *molesti* (v. 10.), 'annoyance.'

7. *Confidens*, used in a bad sense, and so contrasting with the uncompounded *fidens*. See Cic. *Tusc. Qu.* iii. 7. (14.)

8. *equis albis præcurrere* denotes easy or evident superiority; 'to go far ahead of,' 'to distance.' (With a different application, but a

proverbial usage, not unlike this, *ἵπποις δοαῖς* stands for *quam celerissime* in Pindar. *Hyporch.* iv. 6.) *White* was an accepted term for the best horses. As such they appear in the poets. Hom. *Il.* κ. 437.; Virg. *Æn.* xii. 84.; compare Pindar's *λευκοτάλων Τυνδαριδῶν*, *Pyth.* i. 66. They were assigned to divinities (see the legend of the battle of Regillus in Arnold. *Hist.* ch. vii. p. 118., taken from Dionysius), and used in the triumphal car. For practical purposes, however, they are disparaged in the *Georgica*, iii. 82.

10. *hoc sunt jure quo*, 'they are (or act) just like,' etc.

16. *Diomedi . . . Glaucō*. An interpretation of the episode in Hom. *Il.* ζ. 119. sqq.; scarcely fair to Glaucus, yet seemingly invited by the concluding lines (v. 236.):

τέυχ' ἔμειβεν  
 χρύσεια χαλκείων ἐκατόμβοι' ἔννεα-  
 βόλων.



Ditem Asiam, Rupili et Persi par pugnat, uti non  
 Compositum melius cum Bitho Bacchius. In jus 20  
 Acres procurrunt, magnum spectaculum uterque.  
 Persius exponit causam ; ridetur ab omni  
 Conventu : laudat Brutum laudatque cohortem,  
 Solem Asiæ Brutum appellat; stellasque salubres  
 Appellat comites, excepto Rege : Canem illum, 25  
 Invisum agricolis sidus, venisse ; ruebat  
 Flumen ut hibernum, fertur quo rara securis.  
 Tum Prænestinus salso multoque fluenti  
 Expressa arbusto regerit convicia, durus  
 Vindemiator et invictus, cui sæpe viator 30  
 Cessisset magna compellans voce cuculum.  
 At Græcus, postquam est Italo perfusus aceto,  
 Persius exclamat : Per magnos, Brute, deos te  
 Oro, qui reges consueris tollere, cur non  
 Hunc Regem jugulas ? Operum hoc, mihi crede, tuorum  
 est. 35

19. *Asiam*, Asia, the Roman province: its limits are nowhere exactly defined.

20. *Compositum*. sc. par, 'a pair of gladiators matched.' So, "gladiatorum compositiones."—Cic. Ad Fam. ii. 8.

22. *ridetur* seems to be used impersonally.

23. *cohortem*. So Epist. i. iii. 6., i. viii. 14. The staff or retinue of Brutus. So Tibull. i. iii. 2. Ipse (sc. Messala) cohorsque.—Cic. Ad Qu. Fr. i. i. 4.

25. *Canem*. i. e. *Cuculum*. Virg. *Æn.* x. 274.

27. *fertur quo rara securis*. i. e. 'in a precipitous place.'

28. *multo fluenti*. *Θρασυνομένης καὶ πολλὰς ῥέοντι καθ' ὅρας οὐκ εἴτα*.—Demosth. De Cor. 173., p. 272.

29. *Expressa arbusto convicia*. i. e. 'woodcutter's slang.'

30. *Vindemiator*, 'like a rough vine-pruner.'

31. *cuculum*, 'cuckoo,' a common joke. Cp. Aristoph. Equ. 697., *πεπειδὸκκυσα* (= I laugh at him), explained by Plin. H. N. xviii. 26. (66.), as originating in a jest upon the slovenliness of those vine-dressers whose vines were not pruned before the cuckoo came.

34. *qui consuëris*. i. e. quippe qui . . .

35. *Regem*. Besides the play of meaning in this word (with which Orelli compares Cic. Ad Att. i. xvi. 8.), *jugulas* is (by metaphor) capable of a double sense ; it is used of a repartee in Ter. Eun. iii. i. 27.:

*Pulchre mehercle ! dictum et sapienter, pape !*

*Jugulâras hominem*

(Eng., 'you settled him').

## SATIRA VIII.

OLIM truncus eram ficulnus, inutile lignum,  
 Cum faber incertus scamnum faceretne Priapum  
 Maluit esse deum ; deus inde ego, furum aviumque  
 Maxima formido : nam fures dextra coërcet  
 Obscenoque ruber porrectus ab inguine palus : 5  
 Ast importunas volucres in vertice arundo  
 Terret fixa vetatque novis considerare in hortis.  
 Huc prius angustis ejecta cadavera cellis  
 Conservus vili portanda locabat in arca ;  
 Hoc miseræ plebi stabat commune sepulcrum, 10  
 Pantolabo scurræ Nomentanoque nepoti.  
 Mille pedes in fronte, trecentos cippus in agrum  
 Hic dabat, heredes monumentum ne sequeretur.  
 Nunc licet Esquilii habitare salubribus atque  
 Aggere in aprico spatium, quo modo tristes 15  
 Albis informem spectabant ossibus agrum ;  
 Cum mihi non tantum furesque feræque suētæ  
 Hunc vexare locum curæ sunt atque labori,  
 Quantum carminibus quæ versant atque venenis

## SAT. VIII.

1. truncus ficulnus. Theocr. Epigr. iv. 2. :

σῦκινον εὐρήσεις ἀρτεγλυφὲς  
 ξόανον.

(A figwood statue of Priapus.)

3. furum aviumque formido. Cp. Virg. Geor. iv. 110.

8. Huc portanda. i.e. slaves would lay out on a wretched bier the corpses of their fellow slaves, for conveyance hither. (See the Introduction to this Satire.)

ejecta cellis, 'cast out from the dens they lived in.' (angustis cellis sounds at first like Gray's

"narrow cell," but has nothing really in common with it.)

12. Mille pedes. i.e. a frontage of 1000 feet with a depth of 300.

13. heredes. The letters H. M. H. N. S. (= hoc monumentum heredem non sequitur) were commonly engraved on tombs, to deprecate any alienation of the ground to other purposes. The mention, however, of a cippus here, where there was as much exposure as sepulture of corpses, is merely a joke.

14. salubribus. i.e. made so by Mæcenas.

17. feræ. Epod. v. 100.

19. venenis. Epod. v. 87.

Humanos animos : has nullo perdere possum	20
Nec prohibere modo, simul ac vaga Luna decorum	
Protulit os, quin ossa legant herbasque nocentes.	
Vidi egomet nigra succinctam vadere palla	
Canidiam pedibus nudis passoque capillo,	
Cum Sagana majore ululantem ; pallor utrasque	25
Fecerat horrendas adspectu. Scalpere terram	
Unguibus et pullam divellere mordicus agnam	
Cœperunt ; cruor in fossam confusus, ut inde	
Manes elicerent animas responsa daturas.	
Lanea et effigies erat, altera cerea : major	30
Lanea quæ pœnis compesceret inferiorem ;	
Cerea suppliciter stabat servilibus, ut quæ	
Jam peritura, modis. Hecaten vocat altera, sævam	
Altera Tisiphonen : serpentes atque videres	
Infernas errare canes, Lunamque rubentem,	35
Ne foret his testis, post magna latere sepulcra.	
Mentior at si quid, merdis caput inquiner albis	
Corvorum ; atque in me veniat mictum atque cacatum	
Julius et fragilis Pediatia furque Voranus.	
Singula quid memorem ? quo pacto alterna loquentes	40
Umræ cum Sagana resonarent triste et acutum,	
Utque lupi barbam variæ cum dente colubræ	
Abdiderint furtim terris et imagine cerea	
Largior arserit ignis, et ut non testis inultus	
Horruerim voces Furiarum et facta duarum.	45
Nam, displosa sonat quantum vesica, pepedi	
Diffissa nate ficus ; at illæ currere in urbem.	
Canidiæ dentes, altum Saganæ caliendrum	
Excidere atque herbas atque incantata lacertis	
Vincula, cum magno risuque jocoque videres.	50

25. majore. sc. 'majore natu,' to distinguish her from her younger sister. So maximus is used absolutely, Ep. I. ii. l.

30. cerea. Virg. Ecl. viii. 80.

35. canes. Virg. Æn. vi. 257.

42. variæ colubræ, 'spotted snake.'

## SATIRA IX.

IBAM forte via sacra, sicut meus est mos  
 Nescio quid meditans nugarum, totus in illis;  
 Accurrit quidam notus mihi nomine tantum,  
 Arreptaque manu: Quid agis, dulcissime rerum?  
 Suaviter, ut nunc est, inquam, et cupio omnia quæ via. 5  
 Cum assectaretur: Num quid vis? occupo. At ille:  
 Noris nos, inquit: docti sumus. Hic ego: Pluris  
 Hoc, inquam, mihi eris. Misere discedere quærens,  
 Ire modo ocuis, interdum consistere, in aurem  
 Dicere nescio quid puero, cum sudor ad imos 10  
 Manaret talos; O te, Bolane, cerebri  
 Felicem! aiebam tacitus; cum quidlibet ille  
 Garriret, vicos, urbem laudaret. Ut illi  
 Nil respondebam: Misere cupia, inquit, abire:  
 Jamdudum video; sed nil agis: usque tenebo; 15  
 Persequar hinc quo nunc iter est tibi. Nil opus est te  
 Circumagi: quendam volo visere non tibi notum;  
 Trans Tiberim longe cubat is, prope Cæsaris hortos.  
 Nil habeo quod agam et non sum piger: usque sequar te.

## SAT. IX.

1. Via Sacra. Cp. Epod. iv. 7., vii. 8.

4. dulcissime rerum. Compare, for this phrase, Ovid. Art. Am. i. 213.; Metam. viii. 49., xii. 502. The Greek *ἁπλοῦς ἀνθρώπων* (i. e. the best way in the world), as in Plat. Theæt. 15., is nearly the converse of it.

Quid agis? 'How are you?'—the common form of salutation. Cp. Ep. I. iii. 15. But see a double meaning put on it in Cic. Pro Planc. 14.: "Quid agia, Grani?... Imo vero tu, Druse, quid agis?" a retort upon him as "multa in remp. molienti."

5. Suaviter. Epist. i. viii. 4.

8. Misere quærens. So again v.

14. Cp. Ter. Andr. iii. ii. 40.; Heaut. iv. i. 36.

11. cerebri felicem. Cp. Sat. i. v. 21., cerebrosus. i. e. Bolanus would have rid himself of the man at once by flying into a passion.

Bolanus is a cognomen derived from Bola, a town of the Æqui.

18. cubat. So Sat. ii. iii. 289.; Ov. Her. xx. 166.

Cæsaris hortos. The gardens or pleasure grounds bequeathed (Suet. Jul. Cæs. 83.) by Julius Cæsar to the people. They were beyond (i. e. on the right bank of) the Tiber.

Demitto auriculas, ut iniquæ mentis asellus, 20  
 Cum gravius dorso subiit onus. Incipit ille:  
 Si bene me novi, non Viscum pluris amicum,  
 Non Varium facies: nam quis me scribere plures  
 Aut citius possit versus? quis membra movere  
 Mollius? invidet quod et Hermogenes, ego canto. 25  
 Interpellandi locus hic erat: Est tibi mater,  
 Cognati, quis te salvo est opus? Haud mihi quisquam;  
 Omnes composui. Felices! nunc ego resto.  
 Confice: namque instat fatum mihi triste, Sabella  
 Quod puero cecinit divina mota anus urna: 30  
 Hunc neque dira venena nec hosticus auferet ensis  
 Nec laterum dolor aut tussis nec tarda podagra;  
 Garrulus hunc quando consumet cunque: loquaces  
 Si sapiat vitet, simul atque adoleverit ætas.  
 Ventum erat ad Vestæ, quarta jam parte diei 35  
 Præterita, et casu tunc respondere vadato  
 Debebat; quod ni fecisset, perdere litem.  
 Si me amas, inquit, paulum hic ades. Inteream si  
 Aut valeo stare aut novi civilia jura;  
 Et propero quo scis. Dubius sum quid faciam, inquit, 40

22. Viscum, mentioned again Sat. i. x. 88.; Varium, Carm. i. 6.;

Hermogenes, Sat. i. iii. 129.

28. composui. i. e. 'I have buried them all.'

29. Sabella. See Epod. xvii. 28.

30. divinâ motâ urnâ, 'shaking her urn of divination.' (Bentley reads divina anus, i. e. 'the prophetess,' against MS. authority.)

33. quodocunque, 'at some time or other;' "prop. 'quodocunque id fiet;' ut Ov. Met. vi. 544.; Trist. iii. i. 57."—Orell.

35. ad Vestæ. Carm. i. ii. 16.

quartâ parte diei. i. e. horâ tertiâ. Martial, Ep. iv. 8., marks out the occupations of a Roman day. He begins thus:

Prima salutantes atque altera continet hora.

Exercet raucos tertia caudicibus.

36. vadato. See on Sat. i. i. 11.

37. perdere litem. sc. debebat. The general phrase corr. to the Gr. *ὑφάειν δίκην*, 'to lose the action;' or if by 'default,' *ὑφ. δ. ἐρημῶν*: but here litem must mean 'the bail deposited.'

38. Si me amas. Si quicquam me amas.—Cic. Ad Att. v. xvii. Compare amabo te, or simply amabo, as a phrase of entreaty, in, e. g., Cic. Ad Fam. ii. 7.; Ter. Eun. iii. iii. 28.

hic ades. Cp. Sat. ii. vi. 35.

Inteream, si. Cp. Sat. ii. ii. 6.

Tene relinquam an rem. Me, sodes. Non faciam, ille,  
 Et præcedere cœpit; ego, ut contendere durum est  
 Cum victore, sequor. Mæcenas quomodo tecum?  
 Hinc repetit; paucorum hominum et mentis bene sanæ;  
 Nemo dexterius fortuna est usus. Haberes 45  
 Magnum adiutorem, posset qui ferre secundas,  
 Hunc hominem velles si tradere: dispeream ni  
 Summosses omnes. Non isto vivimus illic,  
 Quo tu rere, modo; domus hac nec purior ulla est  
 Nec magis his aliena malis; nil mi officit unquam, 50  
 Ditiore hic aut est quia doctior; est locus uni  
 Cuique suus. Magnum narras, vix credibile! Atqui  
 Sic habet. Accendis quare cupiam magis illi  
 Proximus esse. Velis tantummodo: quæ tua virtus,  
 Expugnabis; et est qui vinci possit, eoque 55  
 Difficiles aditus primos habet. Haud mihi deero:  
 Muneribus servos corrumpam; non, hodie si  
 Exclusus fuero, desistam; tempora quæram;  
 Occurram in triviis; deducam. Nil sine magno  
 Vita labore dedit mortalibus. Hæc dum agit, ecce 60  
 Fuscus Aristius occurrit, mihi carus, et illum  
 Qui pulchre nosset. Consistimus. Unde venis? et,  
 Quo tendis? rogat et respondet. Vellere cœpi

44. paucorum hominum. i. e. 'keeps little company; admits few persons to his society, and shows his wisdom in doing so.' (Cp. Ep. i. ix. 4.: *legentis honesta*.) For the idiom see Ter. Eun. iii. i. 18.:

7A. Imo sic homo

Est perpaucorum hominum. Gr.

Imo nullorum, arbitror,

Si tecum vivit.

44—48. These verses are variously divided by editors between Horace and his follower. It seems most natural to assign them entirely to the latter, who is too loquacious (v. 33.) to wait for an answer.

46. *ferre secundas*, 'to play the

second part to you,' as a *θευρεργωνίστορας*, whose business it was to help and show off the leading actor to the greatest advantage. Cic. in Qu. Cæcil. 15.

47. *Hunc hominem*. sc. me. *τὸν δὲ τὸν ἀδελφόν*, as in Soph. Aj. 78.

tradere, 'to recommend, introduce.' Ep. i. ix. 3., xviii. 78.

53. *Sic habet* (elliptical), as Gr. *οὕτως ἔχει*.

56. *aditus*. Virg. Æn. iv. 293.

57. Cp. Juv. iii. 184.

59. *Nil sine magno labore*. Soph. Elect. 945.; Xen. Mem. ii. i. 20. (quoting Epicharmus).

61. *Aristius Fuscus*. Carm. i. xxii.

Et prensare manu lentissima brachia, nutans,  
 Distorquens oculos, ut me eriperet. Male salsus 65  
 Ridens dissimulare; meum jecur urere bilis.  
 Certe nescio quid secreto velle loqui te  
 Aiebas mecum. Memini bene; sed meliore  
 Tempore dicam: hodie tricesima sabbata: vin' tu  
 Curtis Judæis oppedere? Nulla mihi, inquam, 70  
 Religio est. At mi, sum paulo infirmior, unus  
 Multorum. Ignosces; alias loquar. Huncceine solem  
 Tam nigrum surrexe mihi! Fugit improbus ac me  
 Sub cultro linquit. Casu venit obvius illi  
 Adversarius, et: Quo tu turpissime? magna 75  
 Inclamat voce, et: Licet antestari? Ego vero  
 Oppono auriculam. Rapit in jus; clamor utrimque,  
 Undique concursus. Sic me servavit Apollo.

64. *prensare*. *pressare* is another reading, but seemingly of less authority. Orelli says of it: "Sic dedicum Schol. et Codd. aliq. Postquam *ecoles* erant brachia *prensari* jam vix poterant sed *pressari* nisi statues *ὑστερον πρότερον*." Yet the *atempt* expressed in *prensare* seems to correspond to the adj. *lentus*, i. e. 'yielding, unresisting, so as to give no firm hold or support.'

69. *tricesima sabbata*. This seems most naturally interpreted to mean 'the 30th day of the month,' "Quæ Judæi Neomenias dicunt."—Schol. Comp. S. S. Isai. i. 13, 14; Psalm lxxi. Dacier calculated that the Paschal festival, reckoned from the 1st of September, would fall in the 30th week. Orelli quotes Roeder's calculation that from April, the beginning of the Jewish sacred year, to October there would be twenty-five Sabbaths; that in the first fourteen days of that month (the 7th) there were, besides the two regular Sabbaths, the two festivals, viz. the Feast of Trumpets and

the Day of Atonement (see S. S. Numb. xxix.); and that, as these festivals are called Sabbaths, the 30th Sabbath would fall on the ensuing festival, the 1st day of the Feast of Tabernacles (the 15th of Tisri). Orelli adds an anonymous correction of this process, which, by adding in the *σάββατον δευτέρωπρωτον* (of S. Luke, vi. 1.) and the Day of Pentecost, makes the 30th Sabbath fall on the 10th day of Tisri, the Great Day of Atonement.

69. *sabbata*. Ov. Rem. Am. 219.; Juv. xiv. 96. (See note on Sat. ii. iii. 291.)

70. *Curtis*, 'circumcised.'

73. *surrexe*. See note on Sat. i. v. 79.

76. *antestari*, 'to call as a witness.' If the person appealed to agreed to become witness, the plaintiff touched his ear in sign of making him such. Thus Horace willingly offers his (*opponit aurem*).

78. *Sic me servavit*. Hom. Il. v. 443.:

τὸν δ' ἐξήραυεν Ἀπόλλων.

## SATIRA X.

*LUCILI, quam sis mendosus, teste Catone  
 Defensore tuo pervincam, qui male factos  
 Emendare parat versus, hoc lenius ille  
 Est quo vir melior, longe subtilior illo,  
 Qui multum puer et loris et funibus udis 5  
 Exhortatus, ut esset opem qui ferre poëtis  
 Antiquis posset contra fastidia nostra,  
 Grammaticorum equitum doctissimus. Ut redeam illuc.*

NEMPE incomposito dixi pede currere versus  
 Lucili : quis tam Lucili fautor inepte est,  
 Ut non hoc fateatur ? At idem, quod sale multo  
 Urbem defricuit, charta laudatur eadem.  
 Nec tamen hoc tribuens dederim quoque cetera ; nam sic  
 Et Laberi mimos ut pulchra poemata mirer. 6  
 Ergo non satis est risu diducere rictum  
 Auditoris ; et est quædam tamen hic quoque virtus ;  
 Est brevitæ opus, ut currat sententia neu se  
 Impediat verbis lassas onerantibus aures ; 10  
 Et sermone opus est modo tristi, sæpe jocoso,  
 Defendente vicem modo rhetoris atque poëtae,

## SAT. X.

1. The first eight lines beginning  
 "Lucili, quam sis . . ." are confessedly spurious.

1. NEMPE, a word of acquiescence:  
 'I grant, I said, etc.'

3. sale, 'wit.' Cp. the adj. 'salsus' above, Sat. vii. 28., ix. 65.

4. defricuit, lit. 'rubbed in,' as salt into a sore place.

charta eadem, 'in the same satire' (the 4th).

6. Laberî. Decimus Laberius. (See Milman's Personæ Horatianæ.)

7—15. Ergo non satis est, etc. i. e. 'True and finished satire may be humorous, must be instructive, free from verbiage, and diversified in style.'

11. tristi, jocoso.

"Formed (by thy converse) happily to steer  
 From grave to gay, from lively to severe."

Pope, Essay on Man, Ep. iv. (ad finem).

12. modo rhetoris . . . interdum urbani. These seem to be quasi-instances of the tristi and jocoso,—



Interdum urbani, parcentis viribus atque  
 Extenuantis eas consulto. Ridiculum acri  
 Fortius et melius magnas plerumque secat res. 15  
 Illi scripta quibus comœdia prisca viris est  
 Hoc stabant, hoc sunt imitandi; quos neque pulcher  
 Hermogenes unquam legit, neque simius iste  
 Nil præter Calvum et doctus cantare Catullum.  
 At magnum fecit, quod verbis Græca Latinis 20  
 Miscuit. O seri studiorum! quine putetis  
 Difficile et mirum, Rhodio quod Pitholeonti  
 Contigit? At sermo lingua concinnus utraque  
 Suavior, ut Chio nota si commixta Falerni est.  
 Cum versus facias, te ipsum percontor, an et cum 25  
 Dura tibi peragenda rei sit causa Petilli?  
 Scilicet oblitus patriæque patrisque, Latine  
 Cum Pedius causas exsudet Poplicola atque  
 Corvinus, patriis intermiscere petita

the first of grave, unsparing declamatory reproach, the last of tempered taillery, often (v. 15.) in reality the most effective.

14. *Ridiculum acri*, etc. Orelli well compares Cic. De Or. ii. lviii. 236.: *odiosasque res sæpe, quas argumento dilui non facile est, joco risuque dissolvit.*

16. Sat. I. iv. l.

17. *Hoc stabant*. i. e. 'From this (sc. the finish and freshness of their poetry, dependent on the rules above (v. 7—15.) described) they derived their success.'

*stabant*. Cp. Epist. II. i. 176.; Ter. Hecyr. Prol. ii. 7., Phorm. Prol. 9.

18. *simius iste*. i. e. Demetrius (see below vv. 79. 90.), so called from being "vel 'ineptus Tigellii imitator,' vel (ut Schol.) 'propter deformem ac brevem staturam.'"—Orelli. He was a modulator or instructor in musical recitation. His disciples

(v. 91.) were female mimes, who, either in private or in the theatre, recited poems and acted them, as is seen in Ovid's expression *saltata poemata*, i. e. cum saltu recitata, Trist. ii. 519.

19. *Calvum*. C. Licinius Calvus, constantly mentioned in conjunction with his friend Catullus. Cp. Ov. Am. III. ix. 62.

21. *seri studiorum*. Gr. *δύσκολοις* (implying superficial and conceited learners). See Cic. Ad Fam. ix. 20.

*quine putetis* = 'estiane qui putetis?' 'Is it possible you think, etc.?'

22. *Pitholeon* or *Pitholaus*, a low satirist.

26. Sat. I. iv. 94.

28. *Pedius Poplicola*, a distinguished pleader, brother (by adoption) of Corvinus. Cp. v. 85.

29. *Corvinus*. Marcus Valerius Poplicola Messala Corvinus. His

Verba foris malis, Canusini more bilingua. 30  
 Atque ego cum Græcos facerem natus mare citra  
 Versiculos, vetuit me tali voce Quirinus,  
 Post mediam noctem visus, cum somnia vera :  
 In silvam non ligna feras insanius ac si  
 Magnas Græcorum malis implere catervas. 35  
 Turgidus Alpinus jugulat dum Memnona dumque  
 Defingit Rhēni luteum caput, hæc ego ludo,  
 Quæ neque in æde sonent certantia iudice Tarpa,  
 Nec redeant iterum atque iterum spectanda theatris.  
 Arguta meretrice potes Davoque Chremeta 40  
 Eludente senem comis garrere libellos

eloquence as an advocate is specified again *Ars Poet.* 370.

*petita foris.* i. e. 'of a foreign language.'

30. *Canusini.* Canusium in Apulia, inhabited by a Greek and Oscan population, reflected the mixture of races in its language. The Scholiast acquaints us that Ennius and Lucilius had used this same epithet (*bilingues*) of the Bruttii.

32. *vetuit.* *Carm.* iv. xv. 1.

33. *cum somnia vera.* Cp. *Moschus*, *Europa*, 5; *Ov. Epist.* xix. 196; *Hom. Od.* 8. 841.

34. *In silvam ligna.* Gr. γλαῦκ' Ἀθήνας (as *Arist. Aves*, 302.); quoted as proverbial by *Cicero*, *Ad Fam.* ix. iii. 2.

36. *Alpinus*, a nickname (see *Sat.* ii. v. 41. for the origin of it) given to *M. Furius Bibaculus* of *Cremona*, a bombastic poet, but a successful and keen epigrammatist. (See art. *BIBACULUS*, in the *Biograph. Dict.*)

*jugulat Memnona*, 'describes the death of Memnon.' The Schol. suggests a double meaning, viz. that he *murders* the subject.

37. *Defingit* = "operose et κακοῦλως describit," *Orell.*: 'describes

awkwardly and affectedly' (or perh. 'to the end and ad nauseam.' Compare *denarrat*, *Sat.* ii. iii. 315).

*defingit* (the reading of a few copies) would be 'undoes, remoulds,' — a sense inapplicable.

*luteum caput.* This was probably *Furius's* own expression; it seems to be satirised here as ridiculous; if so, the difficulty of explaining it is accounted for.

*caput*, when used of rivers, means 'the source.' If so meant here, *luteum* is a strange epithet. Sometimes, however, it is used of 'the mouth,' as in *Lucan.* ii. 51.; *Cæsar*, *B. G.* iv. 10.

*ludo.* *Carm.* i. xxxii. 2.

38. *Tarpâ.* *Spurius Mæcius Tarpa* (*Ars P.* 387.) was a distinguished critic, and one of a board authorised as censors of poems intended for public recitation.

*in æde.* sc. "Musarum ubi poetæ carmina sua recitabant." — *Schol.*

41. *comis* may be construed adverbially, 'with address, with graceful ease and pleasantry.' It is used again v. 53., to signify 'an elegant writer.'

*garrere* = "sermone quotidiano eleganter quidem sed facili uti in

Unus vivorum, Fundani ; Pollio regum  
 Facta canit pede ter percusso ; forte epos acer  
 Ut nemo Varius ducit ; molle atque facetum  
 Virgilio annuerunt gaudentes rure Camenæ. 45  
 Hoc erat, experto frustra Varrone Atacino  
 Atque quibusdam aliis, melius quod scribere possem,  
 Inventore minor ; neque ego illi detrahare ausim  
 Hærentem capiti cum multa laude coronam.  
 At dixi fluere hunc lutulentum, sæpe ferentem 50  
 Plura quidem tollenda relinquentis. Age, quæso,  
 Tu nihil in magno doctus reprehendis Homero ?  
 Nil comis tragici mutat Lucilius Acci ?  
 Non ridet versus Enni gravitate minores,  
 Cum de se loquitur non ut majore reprehensis ? 55  
 Quid vetat et nosmet Lucili scripta legentes  
 Quærere, num illius, num rerum dura negarit

conscribendis fabulis."—Orell. The general sense is, 'you are the most pleasing writer of witty dialogue.' Dillenburger points out the choice of verbs here, '*garrere* comœdiam, *canere* tragœdiam, *ducere* epica carmina,' expressing respectively the light and lively dialogue; the dignified or solemn tone of tragedy; the historical and sustained character of epic composition.

42. Fundanî. Caius Fundanius, the popular comic poet of the day.

Pollio. Carm. II. i. 1.

43. pede ter percusso=trimetris, Ars P. 252.

forte epos, 'Epic poetry.'

44. molle, facetum, epithets descriptive of the Eclogues and Georgics,—the Æneid being yet unpublished. Quintilian, referring to this passage, explains facetum as a term (appellationem) "decoris et exultæ cujusdam elegantis."—Or. Inst. VI. iii. 19.

46. Hoc erat, 'this (viz. satiric poetry) (was left for and) was better

suited to me, though I confess my inferiority to Lucilius (inventore minor), esp. as the inventor of the style.'

Varrone. Publ. Terentius Varro Atacinus (from Atax, a river in Gallia Narbonensis, his native country) composed in several styles of poetry. His satires may be inferred from this passage to have been failures. He must not be confounded with the learned Varro Reatinus. He was born a. c. 82.

53. i. e. 'Does your favourite Lucilius find nothing to alter in Accius ?'

comis was evidently (see v. 65.) the popular epithet in the mouth of the admirers of Lucilius.

Acci. Epist. II. i. 56. ; Ars P. 258.

54. Enni. Epist. II. i. 50.

gravitate minores. i. e. 'undignified.'

55. non ut majore, 'not as if he were superior to those whom he blames' (though he can see their defects).

Versiculos natura magis factos et euntes  
 Mollius ac si quis pedibus quid claudere senis,  
 Hoc tantum contentus, amet scripsisse ducentos 60  
 Ante cibum versus, totidem cœnatus; Etrusci  
 Quale fuit Cassi rapido ferventius amni  
 Ingenium, capsis quem fama est esse librisque  
 Ambustum propriis. Fuerit Lucilius, inquam,  
 Comis et urbanus, fuerit limatior idem 65  
 Quam rudis et Græcis intacti carminis auctor,  
 Quamque poëtarum seniorum turba; sed ille,  
 Si foret hoc nostrum fato dilatus in ævum,  
 Detereret sibi multa, recideret omne quod ultra  
 Perfectum traheretur, et in versu faciendo 70  
 Sæpe caput scaberet, vivos et roderet ungues.  
 Sæpe stilum veritas iterum quæ digna legi sint

58. *magis factos.* i. e. 'more finished.' Cp. *facta* quodammodo oratio, Cic. Ad Brut. viii. 30.; De Orat. iii. 48. (184.)

59. *pedibus quid claudere.* i. e. 'to make verses that would scan.' Sat. II. i. 28., L. iv. 40.

61. *Etrusci Cassi*, a bad poet, not to be confounded with the Cassius of Epist. I. iv. 3.

62. *ferventius amni.* So Carm. iv. ii. 5.: *velut amnis . . . fervet*,—of the impetuosity of genius.

63. i. e. 'he wrote books enough, with their cases, to serve for his funeral pile.'

*ambustum*, prop. 'burnt round,' i. e. 'set on fire, scorched.' "Ridicule pro *combustum*."—Baxt. "Consulto mitius verbum elegit ne nimis rem exaggeraret, non *combustum*."—Orell. (Can the story be a jest developed out of the double sense of the adj. *ferventius*?)

65. *limatior.* The metaphor of "a fayne filed tongue" is in Spenser, F. II. i. 3. Cp. Ov. Ex Pont. I. v. 16—

20.; cp. Ars P. 291. So *κατεβήν-μενος*, Arist. Ran. 902.

66. *Quam . . . auctor.* i. e. 'grant that he has elegance and ease, and even more smoothness than you could expect from the author of a new and untried style of poetry.' Lucilius is termed *auctor*, as in v. 48. *inventor* (cp. below, Sat. II. i. 63.); and such he was, both as to the form and the subject matter of his Satires. Those of Ennius had been composed in every kind of metre, and were wholly irregular; and in their subject they were principally a delineation of daily life. But Lucilius wrote only in hexameter verse, and apparently (like Horace and Juvenal) dealt with peculiarities of character, with vices, and with persons. (Some editors have interpreted *auctor* of Ennius; but there are great objections to this.)

71. *vivos ungues*, 'to the quick.' Cp. Pers. i. 106.

72. *stilum veritas*, 'you must alter,' &c. The *stilus* was blunted

Scripturus, neque te ut miretur turba labores,  
 Contentus paucis lectoribus. An tua demens  
 Vilibus in ludis dictari carmina malis ? 75  
 Non ego : nam satis est equitem mihi plaudere, ut audax  
 Contemptis aliis explosa Arbuscula dixit.  
 Men' moveat cimex Pantilius, aut cruciet quod  
 Vellicet absentem Demetrius, aut quod ineptus  
 Fannius Hermogenis lædat conviva Tigelli ? 80  
 Plotius et Varius, Mæcenas Virgiliusque,  
 Valgius et probet hæc Octavius, optimus atque  
 Fuscus et hæc utinam Viscorum laudet uterque.  
 Ambitione relegata te dicere possum,  
 Pollio, te, Messalla, tuo cum fratre simulque 85  
 Vos, Bibule et Servi, simul his te, candide Furni,  
 Complures alios, doctos ego quos et amicos  
 Prudens prætereo ; quibus hæc, sunt qualiacunque,  
 Arridere velim, doliturus si placeant spe  
 Deterius nostra. Demetri, teque, Tigelli, 90  
 Discipularum inter jubeo plorare cathedras.  
 I, puer, atque meo citus hæc subscribe libello.

at the one end so as to obliterate the writing on the waxen tablet when needed.

75. This would be the fate of a popular poet. Cp. Epist. I. xx. 17., and Pers. i. 29.

77. Arbuscula, a female mime or reciter (see on v. 18.), extolled by Cic. Ad Att. iv. xv. 6.

78. Pantilius, one of Horace's Dunciad. So Fannius, Sat. I. iv. 21. cimex, 'a bug.'

81. Plotius. Sat. I. v. 40.

82. Valgius. Carm. II. ix.

Octavia, historian and poet.

83. Viscorum uterque, the two sons of Vibius Viscus, a wealthy eque.

84. Ambitione relegatâ. i. e. 'without flattery.'

86. Bibule, Servi. Unknown.

Furni. Caius Furnius, an historian. candide. Ep. I. iv. 1.

91. jubeo plorare. Gr. *ολύζειν κελύειν*, equivalent to 'abite in malam rem.'

# Q. HORATII FLACCI SATIRARUM

## LIBER SECUNDUS.

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### SATIRA I.

SUNT quibus in satira videor nimis acer et ultra  
 Legem tendere opus; sine nervis altera quidquid  
 Composui pars esse putat similesque meorum  
 Mille die versus deduci posse. Trebati,  
 Quid faciam præscrire. Quiescas. Ne faciam, inquis,  
 Omnino versus? Aio. Peream male, si non 6  
 Optimum erat; verum nequeo dormire. Ter uncti  
 Transnanto Tiberim, somno quibus est opus alto,  
 Irriguumque mero sub noctem corpus habento.

#### SAT. I.

2. *sine nervis*, 'tame, spiritless.'  
 Cp. *nervi deficiunt*, A. Poet. 26.  
 4. *deduci*. Cp. Ep. II. i. 225.  
 Pope has preserved the metaphor:  
 "Lord Fanny *spins* a thousand such  
 a day."

**Trebati.** C. Trebatius Testa, well  
 known through his intimacy with  
 Cicero. See the Ep. Ad Fam. VII  
 v., and indeed the whole book.

5. *præscrire*, a word used techni-  
 cally of juridical rules. (Orelli quotes  
 Cic. Orat. 41. (141.), reading *præ-*

*scriptionum* for the common *perse-*  
*cutio*num).

7. *Optimum erat*, 'it were best;'  
 'it would be the best way.' Gr.  
*κρείττον ἦν* (as in Arist. Nub. 1215.).  
 Cp. Livy, xxx. 29.: *optimum qui-*  
*dem fuerat*, etc.

8. *Ter transnanto . . . habento*.  
 These terminations are proper to a  
 formal legal style of injunction; and  
 in the rule itself is a sly allusion to  
 the old lawyer's love of the water,  
 and of good living: for which traits  
 see Cic. Ad Fam. VII. x. 2., *studiosis-*  
*simus homo natandi*; and VII. xxii.,  
*inter acyphos*, etc.

Aut, si tantus amor scribendi te rapit, aude 10  
 Cæsaris invicti res dicere, multa laborum  
 Præmia laturus. Cupidum, pater optime, vires  
 Deficiunt: neque enim quivis horrentia pilis  
 Agmina nec fracta pereuntes cuspide Gallos  
 Aut labentis equo describit vulnera Parthi. 15  
 Attamen et justum poteras et scribere fortem,  
 Scipiadam ut sapiens Lucilius. Haud mihi deero,  
 Cum res ipsa feret: nisi dextro tempore, Flacci  
 Verba per attentam non ibunt Cæsaris aurem;  
 Cui male si palpare, recalcitrat undique tutus. 20  
 Quanto rectius hoc quam tristi ledere versu  
 Pantolabum scurram Nomentanumque nepotem,  
 Cum sibi quisque timet, quamquam est intactus, et odit.  
 Quid faciam? Saltat Milonius, ut semel icto  
 Accessit fervor capiti numerusque lucernis; 25  
 Castor gaudet equis, ovo prognatus eodem  
 Pugnis; quot capitum vivunt, totidem studiorum  
 Millia: me pedibus delectat claudere verba

13. Deficiunt. Cp. Ov. Fast. i. 123.:

"Deficit ingenium, majoraque viribus urgent."

14. fractâ cuspide. This is said by the Schol. to be an allusion to the device adopted by Marius against the Cimbri. See Plutarch's Life of C. Marius, 25.

16. poteras scribere. Lit., 'you were able to describe, you might have described.' But, as expressing a suggestion or supposition, cp. Ars P. 328.: poteras dixisse, 'suppose you say, or have said.'

justum, fortem. i. e. in his civil capacity as a just and vigorous ruler.

18. dextro tempore. Cp. the opposite phrase in Sat. II. iv. 4.

23. A verse quoted from Sat. I. viii. 11.

Pantolabus is said to be a name made up from *πάν λαβεῖν*.

23. intactus. So Epist. II. i. 151.

24. Saltat. See the Roman idea of this in Cic. Pro Muren. vi. 13.

icto. Ov. Rem. Am. 146.

25. numerusque lucernis. So Juv. Sat. vi. 305.:

"geminis consurgit mensa lucernis." Cp. Ov. Art. Am. 764. So Pentheus (under the influence of his guide Bacchus) says (as in Virg. Æn. iv. 470.):

*καὶ μὴν ὁρᾶν μοι δύο μὲν ἡλίκους δοκῶ*

*δισσὰς δὲ Θήβας.*

Eurip. Bacch. 918.

27. Cp. Ter. Phorm. II. iii. 14.:

Quot homines, tot sententiæ, suus cuique mos.

Cp. Pers. v. 52.

Lucili ritu, nostrum melioris utroque.  
 Ille velut fidis arcana sodalibus olim 30  
 Credebat libris, neque si male cesserat unquam  
 Decurrens alio, neque si bene; quo fit, ut omnis  
 Votiva pateat veluti descripta tabella  
 Vita senis. Sequor hunc Lucanus an Apulus anceps:  
 Nam Venusinus arat finem sub utrumque colonus, 35  
 Missus ad hoc pulsus, vetus est ut fama, Sabellis,  
 Quo ne per vacuum Romano incurreret hostis,  
 Sive quod Apula gens seu quod Lucania bellum  
 Incuteret violenta. Sed hic stilus haud petet ultro  
 Quemquam animantem et me veluti custodiet ensis 40  
 Vagina tectus; quem cur destringere coner  
 Tutus ab infestis latronibus? O pater et rex  
 Jupiter, ut pereat positum rubigine telum

29. i. e. 'a greater man than either of us.'

31. *cesserat*. Al. *gesserat*, which Gerner explains by supplying as an accusative *c. vitam*, from *vita* in v. 34. But even allowing this as admissible, Latin usage would seem to favour the other reading.

There is no more frequent or favourite phrase for 'good or ill success' than 'bene' or 'male *cedere*,' unquam. Al. *usquam*.

33. *Votivâ tabellâ*. Cp. Carm. i. v. 13.; Cic. N. D. iii. 37. (89.).

34. *senis*, 'the old poet.' Cp. above, Sat. i. x. 67., *seniorum*; cp. Pera. i. 124., *prægrandi sene* (said of Aristophanes); Virg. Eccl. vi. 70. Orell. quotes Cic. de Cl. Orat. 10. (39.)

Lucilius is said to have died at the early age of 46. Much doubt, however, has been thrown upon the statement.

34. *anceps*. i. e. "dubius sum."—Sch. "Malim *anicipitem* interpretari 'eum de quo ambigitur sive incertum

est;' ut, Liv. xxxi. 12., incertus. Cp. xxvii. 37., xxx. 35."—Orell.

Some take *anceps* for the neut. gen., comparing the usage of *incertum* in Liv. xxxi. 41. and. Plin. N. H. xxxvi. 15. (24.) But it is unlikely that an adjective which does not show its gender by its termination would be so used.

36. The colony of Venusia was sent out B. C. 291, towards the end of the third Samnite war.

37. *Quo ne*, 'that . . . not,' like 'ut ne;' "rarissimo usu," Or.

*per vacuum*. i. e. 'by an undefended part,' 'that the frontier might not be open to the invasion of enemies.'

*Romano*. The sing. is used in a collective sense. Comp. Epod. vii. 6.

39. *Incuteret*, 'menaced.'

40. *veluti ensis*. Cp. Cic. De Orat. i.: *arma quibus vel tectus ipse esse possit*.

43. *ut pereat*. Gr. *ὡς ἀπὸ λωτοῦ*. (The commentators compare Call.



Nec quisquam noceat cupido mihi pacis! at ille,  
 Qui me commoritur, — melius non tangere, clamo — 45  
 Flebit et insignis tota cantabitur urbe.  
 Cervius iratus leges minitatur et urnam,  
 Canidia Albuti quibus est inimica venenum,  
 Grande malum Turius, si quid se iudice certas.  
 Ut, quo quisque valet, suspectos terreat, utque 50  
 Imperet hoc natura potens, sic collige mecum:  
 Dente lupus, cornu taurus petit: unde nisi intus  
 Monstratum? Scævæ vivacem crede nepoti  
 Matrem: nil faciet sceleris pia dextera; mirum,  
 Ut neque calce lupus quemquam neque dente petit bos:  
 Sed mala tollet anum vitiatō melle cicuta. 56  
 Ne longum faciam: seu me tranquilla senectus  
 Expectat seu Mors atris circumvolat alis,  
 Dives, inops, Romæ, seu fors ita jusserit, exul,  
 Quisquis erit vitæ, scribam, color. O puer, ut sis 60  
 Vitalis metuo, et majorum ne quis amicus  
 Frigore te feriat. Quid? cum est Lucilius ausus  
 Primus in hunc operis componere carmina morem,

Fragm. 509., translated by Catull. lxvi. 48.: Jupiter ut Chalybôn omne genus pereat!)

46. Flebit, 'He shall rue it: multa fleturum caput, Epod. v. 74.

cantabitur = 'fabula fiet; ' as Epist. i. xiii. 9.

47. Cervius, an informer.

urnam. i. e. the judicial urn. Virg. Æn. vi. 432; Juv. xiii. 4.

48. Albuti venenum. Albutius was said to have poisoned his wife (or his mother). So the Scholiasta.

49. Turius, a corrupt judge. siquid certas. Certo, prop. a

neuter verb, takes here an acc. c. of the pronoun: it is used passively with a nom. c. in Sat. ii. v. 27.; as militor in Epod. i. 23.

51. sic collige mecum (cp. Epist.

ii. i. 119.), 'you may see (viz. from the following instances) how each creature adopts the weapon he finds most effective, and that by a law of nature.'

52. intus. i. e. 'by instinct' (as described in Lucret. v. 1033.).

53. Scævæ. Scæva was infamous for matricide; the means used being (vitiato melle) poisoned honey.

vivacem matrem. Ov. F. ii. 625.

58. Mors . . . alia. Carm. ii. xvii. 25.

60. ut sis vitalis metuo. Taken from Homer, Il. x. 95.:

ἀκούωπος δὴ μοι, τέκος, ἔσσεαι οἱ ἄγροεῖς.

62. Frigore feriat. i. e. 'chill you by cold neglect.' Cp. Pers. i. 169.

Detrahere et pellem, nitidus qua quisque per ora  
 Cederet introrsum turpis; num Lælius aut qui 65  
 Duxit ab oppressa meritum Carthagine nomen,  
 Ingenio offensi aut læso doluere Metello  
 Famosisque Lupo cooperto versibus? Atqui  
 Primores populi arripuit populumque tributim,  
 Scilicet uni æquus virtuti atque ejus amicis. 70  
 Quin ubi se a vulgo et scena in secreta remorant  
 Virtus Scipiadae et mitis sapientia Læli,  
 Nugari cum illo et discincti ludere, donec  
 Decoqueretur olus, soliti. Quidquid sum ego, quamvis  
 Infra Lucili censum ingeniumque, tamen me 75

64. pellem . . . introrsum turpis.  
 Epist. I. xvi. 45.

per ora. Here, 'in the eyes of all.'  
 Ov. Trist. iv. ii. 48.

65. Lælius. Caius Lælius Sapiens. His cognomen is expressed in the circumlocution of v. 72. He was the intimate friend of the younger Africanus, as his father had been of the elder. To him the "*De Amicitia*" is dedicated.

66. qui duxit, etc. Scipio Africanus Minor (under him Lucilius had served as an eques at Numantia). Cp. Carm. iv. viii. 18. Cp. Ov. Fast. i. 593:—

Africa victorem de se vocat.

67. Metello. Qu. Cæcilius Metellus Macedonicus. He was of the opposite party to Scipio (Cic. De Off. I. xxv. 7.), yet said of him at his death: "Ite filii, celebrate exsequias; nunquam civis majoris funus videbitis."—Plin. H. N. vii. 14.

68. Lupo. Luc. Cornel. Lentulus Lupus.

Cic. N. D. i. 23. (63.) quotes these verses from Lucilius:

"Tubulus si Lucius unquam  
 Si Lupus aut Carbo Neptuni filius  
 . . . putasset

Esse Deos, tam perjuris aut tam  
 impurus fuisset?"

Lupus is called by the Schol. "princeps senatus." Both he and Metellus are examples of *primores populi*, and the general meaning is: 'Were the patrons of Lucilius, seeing that he satirised men of the greatest eminence and power, fearful for themselves or offended by his freedom? No, their friendship was constant and unreserved.'

71. Cp. Cic. De Amic. 27. (103.)

73. Cp. Cic. De Orat. ii. 6. (22.)

Nugari. Epist. I. xviii. 60.

discincti. A compound, the contrary of *præcinctus* and *succinctus*, nearly 'in undress,' i.e. without ceremony or reserve.

74. olus. i. e. 'their frugal meal.' See Cic. De Fin. ii. 8. (quoting Lucilius): "O lapathe, ut jactare necesse est, cognitus cui sis! In quo Lælius clamores sophos ille solebat Edere, compellans gumias ex ordine nostros;" (and adding) *Præclare Lælius et recte "sophos."*

Cum magnis vixisse invita fatebitur usque  
 Invidia et fragili quærens illidere dentem  
 Offendet solido, nisi quid tu, docte Trebati,  
 Dissentis. Equidem nihil hinc diffindere possum;  
 Sed tamen ut monitus caveas, ne forte negoti 80  
 Incutiat tibi quid sanctarum inscitia legum:  
 Si mala condiderit in quem quis carmina, jus est  
 Judiciumque. Esto, si quis mala: sed bona si quis

76. Cum magnis vixisse. Epist. I. xx. 23., and cp. I. xvii. 35.

77. fragili . . . solido, 'and when thinking to strike its tooth into a soft morsel will come upon a hard one;' i. e. when expecting to find an easy prey, it will find it has met its match.

fragili = quod frangi potest, e. g. as a nut between the teeth. Or perhaps the metaphor is drawn from the "Viper and the File."

79. diffindere. The general sense of this is clear: 'I cannot object to, I agree with, what you say.' But the reading, as well as the literal meaning, is difficult to determine.

Other editions have: diffingere, 'to fashion again, to undo or alter,' (and this is supported by many MSS., by Bentley, and Heindorf); defringere, 'to break off a piece,' in allusion to the metaph. fragili . . . solido. (This seems to be a mere conjecture.)

diffindere is on the whole the most probable reading, and it is a legal term, and therefore in character.

diem or rem diffindere was equiv. to differre; and hence Gesner explains the sense as being 'the case is so clear I need not defer judgment, I can decide at once.' But Fea (with whom Orelli agrees) considers that, though suggested by its technical usage, it may be intended to have here a different and a com-

moner sense, viz. 'to reject or put aside.' (The other readings, diffindere, defingere, defigere, diffigere, diffidere, diffundere, are but curious instances of the ingenuity of correctors.)

80. ut may be taken either with monitus or caveas; the latter seems the most natural constr.: 'That you may be safe from any evil consequences from ignorance of the law, (remember) etc.'

82. si mala, etc. See Epist. II. i. 152., Lex pœnaque, sq. The terms of the law in the Twelve Tables are quoted by Cicero, De Rep. iv. 10.: "XII. Tabulæ cum perpaucas res capite sanxissent in his hanc quoque sancendam putaverunt, si quis occideret sive carmen condidisset quod infamiam faceret flagitiumve alteri."

jus judiciumque. i. e. 'there is law and ground for action; the aggrieved party has his remedy at law; an action will lie against the writer.'

jus judiciumque was seemingly an indefinite double phrase (cp. Liv. xxxix. 24.); but Orelli paraphrases it thus: "Lex Cornelia lata est et actio injuriarum in eum datur."

83. mala. Used punningly. Cp. the Greek Epigram of Paliadas:

καλῶς εἰπεῖν Ἀττικόν ἐστι μέλι.

Judice condiderit laudatus Cæsare? si quis  
 Opprobriis dignum latraverit, integer ipse?  
 Solventur risu tabulæ, tu missus abibis.

85

## SATIRA II.

QUÆ virtus et quanta, boni, sit vivere parvo, —  
 Nec meus hic sermo est, sed quem præcepit Ofella  
 Rusticus, abnormis sapiens, crassaque Minerva —

84. *laudatus*. Several MSS. have *laudatur*.

85. *latraverit*. Bentley reads *laceraverit*, without advantage or authority. *latro* has an acc. c. in *Epod.* v. 58. and *Ep.* i. ii. 66. The metaphor is found *Epod.* vi. 1.; and in *Liv.* xxxviii. 54., Cato *allatrat* Scipionis magnitudinem.

*integer ipse*, 'being himself clear from fault,' on the principle of *Sat.* i. iii. 25. etc.

86. 'The charges will be quashed by the general laugh; you will get off.'

(*missus* = *dimissus*, not necessarily *absolutus*.)

*tabulæ* is variously interpreted: as, 1. 'Laws' (cp. "Duodecim Tabulæ"). 2. The 'tabulæ' or 'libelli accusatoris,' i. e. 'the indictment brought.' 3. (adopted by Orelli from Matthiæ) 'The tablets on which the jury gave in their verdicts' (*tabellæ judicariæ*), i. e. 'the finding (or sentence) of the Court will come to nothing.' 4. 'The Court itself' (*subsellia judicum*); but there is no authority given for this meaning, and 'to break up the Court' would be rather an equivalent than an exact version.

*risu solvere*. Cp. *Quintil.* v. x. 67.: cum risu tota res solvitur; and see the quot. on *Sat.* i. x. 14. With

the passage generally comp. *Arist. Vesp.* 1257. sq.:

ἡ γὰρ παρητήσαντο τὸν πεπονθότα  
 ἡ λόγον ἔλεξας αὐτὸς ἀστείον τινα  
 . . . . κῆρ' ἐς γέλωτ'  
 τὸ πρῶγμ' ἔτρεψας ὥστ' ἀφελίς σ'  
 δποιχεται.

## SAT. II.

1. *boni*. There is a var. reading *bonis*, perhaps due to the accidental doubling of the *s* in *sit*, an error more common than the omitting of a letter. *bone* occurs *Sat.* ii. vi. 51. 95., and a vocative seems required here before *discite*. (*Bonis* might gain some support from comparison with the chap. of Cicero partially quoted on v. 3.)

3. *Rusticus*, etc. Compare the descr. of "a plain blunt man" in *Eurip. Orest.* 918—922.

*abnormis*, 'without rule (*norma*), artless, self-taught.'

*Minervâ*. *Ars Poet.* 385.

*crassâ Minervâ*. i. e. of strong natural sense. *crassus* is the contrary of *subtilis* (*fine-drawn*, as a thread, and in metaph. *refined*). *Cic. De Amic.* v. opposes "agamus pingui Minervâ" to "subtilius disserunt," and the theoretical wisdom of philosophers to the practical wisdom of Fabricius, Curius, and others.

Discite non inter lances mensasque nitentes,  
 Cum stupet insanis acies fulgoribus et cum 5  
 Acclinis falsis animus meliora recusat,  
 Verum hic impransi mecum disquirite. Cur hoc?  
 Dicam, si potero. Male verum examinat omnis  
 Corruptus iudex. Leporem sectatus equove  
 Lassus ab indomito vel, si Romana fatigat 10  
 Militia assuetum Græcari, seu pila velox  
 Molliter austerum studio fallente laborem  
 Seu te discus agit, pete cedentem aëra disco:  
 Cum labor extuderit fastidia, siccus, inanis  
 Sperne cibum vilem, nisi Hymettia mella Falerno 15  
 Ne biberis diluta. Foris est promus, et atrum  
 Defendens pisces hiemat mare: cum sale panis  
 Latrantem stomachum bene leniet. Unde putas aut  
 Qui partum? Non in caro nidore voluptas  
 Summa, sed in te ipso est. Tu pulmentaria quære 20  
 Sudando: pinguem vitiis albumque neque ostrea

5. cum stupet, etc., 'when the eye is bewildered by the glare.'  
 insanis, 'out of all reason,' i. e. 'excessive.'

7. impransi. Sat. II. iii. 257.

10. Romana militia. i. e. 'hunting.' Cp. Epist. I. xviii. 49. and the complaint in Carm. III. xxiv. 53. sq., and I. viii. 3. sq.

fatigat, 'is too much for you.'

11. pila.

Usus equi nunc est, levibus nunc luditur armis,

Nunc pila, nunc celeri volvitur orbe trochus.

Ov. Trist. III. xii. 19.

10. vel. There is an anacoluthon here; vel has no word connected with it. The sentence should run thus: 'Leporem sectatus . . . . vel ludo fatigatus,' etc.

13. pete cedentem aëra disco may be taken as in a parenthesis: 'play quoits if you prefer it.'

15. mella Fal. diluta = mulsum, 'mead, honeywine.' Gr. οἶνός μελι.

16. Ne biberis answers in constr. to sperne: 'Scorn plain things (if you can), refuse to drink anything but Hymettian,' etc.

promus. See note on Carm. I. xxxvi. 11.

18. Latrantem.

οὐ γὰρ τι στυγερὴ ἐπὶ γαστέρι κύντερον ἄλλο

(i. e. nothing is more importunate than hunger).—Hom. Od. H. 216.

19. caro nidore, 'the costly savour.' Sat. II. vii. 38.

20. pulmentaria quære sudando. Cp. Cic. De Fin. II. 28., cibi condimentum esse famem, potionis sitim; and Tusc. Qu. v. 34.

21. pinguem, 'bloated with excess.'

album. Cp. v. 76., pallidus.

Nec scarus aut poterit peregrina juvare lagois.  
 Vix tamen eripiam, posito pavone velis quin  
 Hoc potius quam gallina tergere palatum,  
 Corruptus vanis rerum, quia veneat auro 25  
 Rara avis et picta pandat spectacula cauda,  
 Tanquam ad rem attineat quidquam. Num vesceris ista  
 Quam laudas pluma? cocto num adest honor idem?  
 Carne tamen, quamvis distat nil, hac magis illa,  
 Imparibus formis deceptum te patet. Esto: 30  
 Unde datum sentis, lupus hic Tiberinus an alto  
 Captus hiet, pontesne inter jactatus an amnis  
 Ostia sub Tusci? Laudas, insane, trilibrem  
 Mullum, in singula quem minuas pulmenta necesse est.  
 Ducit te species, video. Quo pertinet ergo 35  
 Proceros odisse lupos? quia scilicet illis

22. *scarus, lagois.* See Epod. ii. 50. 54. The *scarus* (a species of the *labrus*) was a fish highly prized as a delicacy at Rome. It is found in shoals in the Mediterranean. The *lagois* is probably the same as the *attagen*.

*peregrina*, 'migratory.'

24. *tergere*, 'to tickle the taste.'

25. *vanis rerum*. i. e. by a mere outside. Sat. II. viii. 83.: *fictis rerum*.

*veneat auro*.

*Magis illa juvant quæ pluris emuntur.* Juv. xi. 16.

29. *hæc magis illâ*. i. e. *vesceris hæc potius quam illâ*, 'yet, though there is no real superiority, you eat this bird in preference to that.' Bentley makes *hæc* to be gov. by *distat*: 'though there is no excellence (lit. difference) in this meat more than in that, yet you are led by the difference of look.'

31. *Unde datum*. "Unde traditum hunc intellectum habes?"—Sch. 'By what faculty can you discern where

your pike was caught? whether in the river or the sea,—high up the stream or at the mouth?' The phrase is copied by Persius, v. 124. Comp. Ov. Fast. vi. 103.: *unde datas habeat vires* (whence she derives her power).

*Tiberinus an alto*, etc. Comp. Juv. iv. 140. Columella supplies a commentary on this: "*Multorum gula subtilior . . . erudita palata fastidire docuit fluvialem lupum*."—R. R. viii. 16.

32. *Captus hiet*. A poetic amplification for *captus sit*. The constr. of English sentences requires the emphasis to be placed on the verb; the Latin idiom allows it to fall on the participle. Comp. Sat. II. iii. 53.

34. *Mullum*, 'the red surmullet.' "*Mulli barbati in piscinis*."—Cic. Ad Att. II. i. 7.

*trilibrem mullum*. Juv. iv. 15. in *singula*. i. e. 'a piece for each guest.'

36. *illis . . . his*. The rule is that, of two persons or things, *hic* re-

Majorem natura modum dedit, his breve pondus.  
 Jejunos raro stomachus vulgaris temnit.  
 Porrectum magno magnum spectare catino  
 Vellem, ait Harpyiis gula digna rapacibus. At vos, 40  
 Præsentes Austri, coquite horum obsonia. Quamquam  
 Putet aper rhombusque recens, mala copia quando  
 Ægrum sollicitat stomachum, cum rapula plenus  
 Atque acidus mavult inulas. Necdum omnis abacta  
 Pauperies epulis regum: nam vilibus ovis 45  
 Nigrisque est oleis hodie locus. Haud ita pridem  
 Galloni præconis erat acipensere mensa  
 Infamis. Quid? tunc rhombos minus æquora alebant?  
 Tutus erat rhombus tutoque ciconia nido,  
 Donec vos auctor docuit prætorius. Ergo 50  
 Si quis nunc mergos suaves edixerit assos,

fers to the last mentioned, *ille* to the more remote,—a rule seemingly violated here, for *illis* is referred to *lupos*, his to *mulum*. But the constr. is accounted for on the ground that the *mulli* are *principally in the speaker's mind*, and *nearest to him in idea*.

This is the expl. of Jahn on Epist. l. xvii. 19.

40. *gula* = *gulo*; *res pro personâ*. Cp. Juv. i. 140.

At vos. "At indignantis est." — Or.

41. *coquite*. Said ironically. 'Come and dress (i. e. taint) their viands. Yet (why do I bid you do so?) they are tainted (i. e. distasteful) owing to excess (*mala copia*).'

42. *Putet . . . recens*. A kind of oxymoron. 'Though freshly caught, it is loathed (*putidus*) by the jaded and sickly appetite.' Cp. Juv. xi. 121.

44. *inulas*, 'Elicampane.' *inulas amaras*, Sat. II. viii. 51.

47. *Gallonî*. Publius Gallonius. Cic. De Fin. ii. 8. quotes the verses of Lucilius upon him:

"O Publi, o gurgis, Galloni; es homo miser, inquit;  
 Cenâsti in vitâ nunquam bene, quum omnia in iatâ  
 Consumis aquillâ atque acipensere quum decumano."

50. *auctor prætorius*. Sempronius Rufus, notorious for his epicurism, and repulsed on account of it when suing for the prætorship. *prætorius* is a sarcastic joke upon his failure. He was the inventor (*auctor*) of this new delicacy, — a dish of storks, — and the following epigram connected it with his repulse (*obs. conditor* is from *condio*):

*Ciconiarum Rufus iste conditor!*  
*Hic eat duobus elegantior Plancis:*  
*Suffragiorum puncta non tulit sep-*  
*tem.*

*Ciconiarum populus ultus est mor-*  
*tem.*

51. *edixerit*. scil. *tanquam prætor*; another hit at Rufus. *edico* was the regular word for conveying the prætor's decree.

Parebit pravi docilis Romana juvenus.  
 Sordidus a tenui victu distabit Ofella  
 Judice: nam frustra vitium vitaveris illud,  
 Si te alio pravam detorseris. Avidienus, 55  
 Cui Canis ex vero dictum cognomen adhæret,  
 Quinquennes oleas est et silvestria corna,  
 Ac nisi mutatum parcit defundere vinum et,  
 Cujus odorem olei nequeas perferre, licebit  
 Ille repotia, natales aliosve dierum 60  
 Festos albatu celebret, cornu ipse bilibri  
 Caulibus instillat, veteris non parvus aceti.  
 Quali igitur victu sapiens utetur? et horum  
 Utrum imitabitur? Hac urget lupus, hac canis, aiunt.  
 Mundus erit qua non offendat sordibus atque 65

55. *pravam*. "Ita, ut pravam fias."—Or. (Bentley reads *pravus*, as in Sat. i. iv. 79.)

Avidienus. Unknown except from this passage.

56. *dictum*. Al. *ductum*, which Orelli looks on as a mere gloss. In favour of *dictum* he quotes Liv. i. 1.: cui Ascanium parentes dixere nomen. But Ovid, a great imitator of Horace, is cited on the other side, Fast. i. 467.:

nomen habes a carmine ductum.

57. *Quinquennes*. i. e. so old as to be spoilt.

est. i. e. edit.

58. *mutatum*, 'on the turn.' So, *vitio mutaverit*, Sat. ii. viii. 50.

60. *repotia*, 'the day after a marriage' (or, indeed, any entertain ment). Gr. *ἐπιβόα*.

61. *albatu*. Pers. ii. 40.

*ipse* . . . *instillat*. The emphasis is on both words. 'He *himself* pours out the rancid oil *drop by drop*, and the old vinegar (= *mutatum vinum*) is the only thing of which he is not chary.'

64. *aiunt*. Gr. τὸ λεγόμενον; or

(as in Aristophanes), τοῦτ' ἐκεῖνο. Al. angit: "mera interpolatio."—Or.

65. *Mundus erit qua non*, etc. Bentl. and Orelli concur in supporting *qua* for *qui*. The sense need not be affected by it. *qui* might be = *quippe qui*. *quâ* is = *eatenus quâ*, or (as it is in Sat. i. ii. 123.) *hactenus ut*.

'He (i. e. *sapiens*) will be neat so as not to disgust by meanness, and in neither direction will be extravagant in style of living.' (Cp. Carm. ii. xvi. 14. and note.)

*Mundus*, expr. the character between the prodigal and the miserly. in *neutram* may be compared with "in neutrum conspiciendus" (i. e. remarkable neither for wealth nor want), Or. Trist. ii. 114.

*cultûs* is the gen. after *miser*.

*miser* may denote the wasteful equally with the stingy. See note on v. 46., where it is an epithet for Gallonius, and Cicero's comment in continuation: "Recte ergo est negat unquam bene cōnâsse Gallonium; recte *miserum*; cum præsertim in eo omne studium consumeret; quem



In neutram partem cultus miser. Hic neque servis  
 Albuti senis exemplo, dum munia didit,  
 Sævus erit, nec sic ut simplex Nævius unctam  
 Convivis præbebit aquam : vitium hoc quoque magnum.  
 Accipe nunc, victus tenuis quæ quantaque secum 70  
 Afferat. In primis valeas bene : nam variæ res  
 Ut noceant homini, credas memor illius escæ,  
 Quæ simplex olim tibi sederit ; at simul assis  
 Miscueris elixa, simul conchylia turdis,  
 Dulcia se in bilem vertent stomachoque tumultum 75  
 Lenta feret pituita. Vides ut pallidus omnis  
 Cœna desurgat dubia ? Quin corpus onustum  
 Hesternis vitiis animum quoque prægravat una,  
 Atque affigit humo divinæ particulam auræ.  
 Alter, ubi dicto citius curata sopori 80  
 Membra dedit, vegetus præscripta ad munia surgit.  
 Hic tamen ad melius poterit transcurrere quondam,  
 Sive diem festum rediens advexerit annus  
 Seu recreare volet tenuatum corpus, ubique  
 Accedent anni et tractari mollius ætas 85

libenter (i. e. 'to his liking') cœnâsse nemo negat."

(Others take **mundus** as agreeing with **victus** ; others as defining the **tenuis** of v. 53, i. e. 'he will be the pattern of frugal simplicity who avoids meanness and waste.')

67. **Albuti**. One Albutius was mentioned Sat. II. i. 48. ; whether the same or not is unknown.

**munia**, 'duties, offices of life or position.' Belli pacisque munia, Liv. ; munia candidatorum, Cic. So below, v. 81. ; Carm. II. v. 2.

68. **simplex**, εὐχθής, 'good, easy man.'

69. **præbebit**. i. e. 'will suffer it to be given.'

**præb. aquam**. Cp. Sat. I. iv. 88.

73. **sederit**. i. e. 'has agreed with you.'

76. **Lenta pituita**, 'clinging phlegm.'

77. **dubia**. A phrase from Terence, Phorm. II. i. 28.:

P. Cœna dubia apponitur.

G. Quid istuc verbi est ? P. Ubi tu dubites, quid sumas potissimum.

79. **affigit**. Affligit, Bentley, whose note illustrates the meaning of both words fully, with comparison of passages.

**divinæ part. auræ**. Cp. Virg. Æn. VI. 730. 746. ; cp. Cic. Tusc. Qu. V. 13., Humanus animus decerp-

tus ex mente divinâ, and De Divin. I. 49. Xen. Mem. IV. 3. : καὶ ἀνθρώπου γε ψυχὴ ἐκέρ τι καὶ ἄλλο τῶν ἀνθρώπων τοῦ θεοῦ μετέχει.

84. **ubique**. For quæ Bentley plausibly conjectures **vo**. Heindorf adopts it (cp. note Carm. III. iv. 4.) ;

Imbecilla volet. Tibi quidnam accedet ad istam  
 Quam puer et validus præsumis mollietiem, seu  
 Dura valetudo inciderit seu tarda senectus ?  
 Rancidum aprum antiqui laudabant, non quia nasus  
 Illis nullus erat, sed credo hac mente, quod hospes 90  
 Tardius adveniens vitiatum commodius quam  
 Integrum edax dominus consumeret. Hos utinam inter  
 Heroas natum tellus me prima tulisset !  
 Das aliquid famæ, quæ carmine gratior aurem  
 Occupat humanam : grandes rhombi patinæque 95  
 Grande ferunt una cum damno dedecus ; adde  
 Iratum patrum, vicinos, te tibi iniquum  
 Et frustra mortis cupidum, cum deerit egenti  
 As, laquei pretium. Jure, inquit, Trausius istis  
 Jurgatur verbis ; ego vectigalia magna 100  
 Divitiasque habeo tribus amplas regibus. Ergo,  
 Quod superat non est melius quo insumere possis ?  
 Cur eget indignus quisquam te divite ? quare  
 Templa ruunt antiqua deum ? cur, improbe, caræ  
 Non aliquid patriæ tanto emetiris acervo ? 105  
 Uni nimirum recte tibi semper erunt res.

"*ve* enim part. disjunctiva cum *sen* et *sive* tertium locum obtinere solet. Carm. iv. ii. 13., l. xxii. 7."

87. Comp. Xen. Mem. II. i. 31.: ἀπὸνως μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι . . . τὰ μὲν ἡδῆα ἐν τῇ νεότητι διαδραμόντες τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι.

92. Integrum, 'fresh ;' opp. to vitiatum and rancidum, 'high.'

93. prima. sc. primæva. Cp. Sat. i. iii. 99. 'Would that I had lived in that heroic age !' Possibly the poet remembered Hesiod's wish, ἐργ. ἡμ. 175., with which he enters on his description of the fifth age.

94. carmine gratior, 'sweeter than any music.' Cp. Xen. Mem.

II. i. 31., τοῦ πάντων ἡδίστου ἀκοσμοματος, ἐπαίνου σεαυτῆς, and Cic. Pro Archiâ, 9. (20.).

95. Occupat. Al. occupet, which Orelli has adopted.

97. patrum. Carm. III. xii. 4.

99. As laq. pretium. Plautus, Pseud. I. i. 86.:

Quid de drachmâ facere vis ? C.

Restim volo

Mihi emere. Ps. Quamobrem ? C.

Qui me faciam pensilem.

Trausius, a spendthrift. For the sentiment cp. Epist. I. xviii. 29.; Juven. xi. 1.

104. Templa. Carm. III. vi. 2.

105. Carm. III. xxiv. 45.

O magnus posthac inimicis risus! Uterne  
 Ad casus dubios fides tibi certius? hic qui  
 Pluribus adsuerit mentem corpusque superbum,  
 An qui contentus parvo metuensque futuri, 110  
 In pace ut sapiens aptarit idonea bello?

Quo magis his credas, puer hunc ego parvus Ofellam  
 Integris opibus novi non latius usum  
 Quam nunc accisis. Videas metato in agello  
 Cum pecore et gnatis fortem mercede colonum: 115  
 Non ego, narrantem, temere edi luce profesta  
 Quidquam præter olus fumosæ cum pede pernæ.  
 At mihi seu longum post tempus venerat hospes  
 Sive operum vacuo gratus conviva per imbrem  
 Vicinus, bene erat non piscibus urbe petitis 120  
 Sed pullo atque hædo; tum pensilis uva secundas  
 Et nux ornabat mensas cum duplici ficu.  
 Post hoc ludus erat culpa potare magistrâ,  
 Ac venerata Ceres, ita culmo surgeret alto,  
 Explicit vino contractæ seria frontia. 125

107. *Uterne*. A double interrogative. Cp. Sat. II. iii. 295. 317.: *quone*; *quantane*. (It seems to be emphatic: 'Which, I ask, etc.?')  
 113. *latius usum*. So, Juv. xiv. 234.: *indulgent sibi latius*.

114. *metato*, 'allotted out to the new settlers' (in this case to Umbrenus) by the Commissioners. Cp. Propert. IV. i. 129.:

*tua cum multi versarent rura iuveni*.  
*Abstulit excultas pertica tristis opes*.

(*pertica*, the measuring rod = *decompeda* in Cic. Phil. xiv. 4. (10).)

Ofella's condition was similar to that of Mæris in Virgil, Ecl. ix. 2.

115. *mercede*. i. e. for the pittance allowed him. He was no longer owner of the soil, but a tenant.

116. *profestâ*. i. e. non festâ. Carm. IV. xv. 25.

120. *bene erat*, 'we fared well.' Cp. Gr. *εὐωχέω*, *εὐωχία*, from *εὖ* *ἔχειν*.

non . . . urbe petitis. So, Dapes inemptas, Epod. ii. 48.

122. *duplici ficu*, 'split figs.'

123. *culpâ magistrâ*. i. e. 'subject to a rule of forfeits.' This we may suppose to have been a rustic substitute for the election of a Symposiarch. How or for what the forfeits would be exacted, can only be guessed. The terms of course were settled at the time.

124. *venerata Ceres*. i. e. libations in her honour.

*venerata*. Used passively, as in Virg. Æn. iii. 460.

125. *Explicit*. Carm. III. xxix. 16.

Sæviat atque novos moveat fortuna tumultus :  
 Quantum hinc imminuet ? quanto aut ego parcius, aut  
     vos,  
 O pueri, nitiistis, ut huc novus incola venit ?  
 Nam propriæ telluris herum natura neque illum  
 Nec me nec quemquam statuit : nos expulit ille ;      130  
 Illum aut nequities aut vafri inscitia juris,  
 Postremum expellet certe vivacior heres.  
 Nunc ager Umbreni sub nomine, nuper Ofellæ  
 Dictus, erit nulli proprius ; sed cedit in usum  
 Nunc mihi, nunc alii. Quocirca vivite fortes,      135  
 Fortiaque adversis opponite pectora rebus.

## SATIRA III.

Sic raro scribis, ut toto non quater anno  
 Membranam poscas, scriptorum quæque retexens,  
 Iratus tibi quod vini somnique benignus  
 Nil dignum sermone canas. Quid fiet ? At ipsis  
 Saturnalibus huc fugisti. Sobrius ergo      5

128. nitiistis. As nitidus, Epist.  
 i. iv. 15.

ut, 'since.'

129. proprias. i. e. in perpetuum  
 possidendæ. Sat. ii. vi. 5.; Epist.  
 ii. ii. 172. Cp.:

οὔτοι τὰ χρήματ' ἴδια κέκτηνται  
 βροτοί. Eurip. Phæn. 555.

herum. Cp. Car. ii. xviii. 32.

133. Lucian. Epigr. in Anthol.:

Ἄγρος Ἀχαιμενίδου γενόμεν ποτε  
 νῦν δὲ Μενίππου,  
 καὶ πάλιν ἐξ ἑτέρου βήσομαι εἰς  
 ἕτερον.

καὶ γὰρ ἐκείνος ἔχειν με ποτ' ᾔφθο,  
 καὶ πάλιν οὗτος

οἶεται, εἰμὶ δ' ἔλως οὐδενὸς ἀλλὰ  
 Τύχης.

## SAT. III.

1. scribis. Al. scribes, a correction, of little authority, to avoid the poetic licence in lengthening the last syllable.

2. Membranam, 'the parchment' for the final and revised copy. In Pers. iii. 10. the bicolor positus membrana capillis (i. e. the ornamented vellum) is distinguished from the chartæ or materials for a rough copy.

5. Saturnalibus. See art. SATURNALIA in Dict. of Antiqq. This ancient "Carnival" lasted during the 17th and two following days of December (16. 15. 14. Kal. Janua-

Dic aliquid dignum promissis. Incipe. Nil est.  
 Culpantur frustra calami immeritusque laborat  
 Iratis natus paries dis atque poëtis.  
 Atqui vultus erat multa et præclara minantis,  
 Si vacuum tepido cepisset villula tecto. 19  
 Quorsum pertinuit stipare Platona Menandro,  
 Eupolin, Archilochum, comites educere tantos?  
 Invidiam placare paras virtute relicta?  
 Contemnere, miser. Vitanda est improba Siren  
 Desidia, aut quidquid vita meliore parasti, 15  
 Ponendum æquo animo. Di te, Damasippe, deæque  
 Verum ob consilium donent tonsore! sed unde  
 Tam bene me nosti? Postquam omnis res mea Janum  
 Ad medium fracta est, aliena negotia curo  
 Excussus propriis: olim nam quærere amabam, 20  
 Quo vafer ille pedes lavisset Sisyphus sære,  
 Quid sculptum infabre, quid fustum durius esset;  
 Callidus huic signo ponebam millia centum;  
 Hortos egregiasque domos mercarier unus  
 Cum lucro noram: unde frequentia Mercuriale 25

rias). The freedom of it is alluded to below in Sat. vii. 4.

7. Cp. Pers. iii. 12. sq. laborat, 'suffers,' either as being blamed or beaten; according to the sign of laboriousness, in Pers. i. 106., pluteum cædit.

9. minantis, in a good sense, as Epist. i. viii. 3.

11. Platona. It is a question whether the philosopher or the comic poet is here meant. The mention of Menander and Eupolis naturally suggests the latter. The former will, however, seem most probably intended if we compare Ars Poet. 310.

12. Archilochum. Epist. i. xix. 24.

13. virtute = industry.

17. donent tonsore. The long

beard was the badge of his profession of philosophy. See v. 35.

18. Janum ad medium, the money market, the 'Change alley' of Rome. (Any archway or covered alley was called a Janus.) Cp. "Janus summus ab imo."—Epist. i. i. 54. See the descr. in Cookeley's Map of Rome, p. 20.; adding to the passages there quoted one from Cic. De Off. ii. 25. ad fin.

21. i. e. bronzes as old as Sisyphus.

23. Callidus, 'as a connoisseur.' Callidi rerum aestimatores, Cic. Parad. vi. 3.

24. unus = better than any one.

25. Cum lucro, 'at a bargain.'

25. Mercuriale. Mercury was patron of traffic and of lucky gains.

Imposuere mihi cognomen compita. Novi,  
 Et miror morbi purgatum te illius. Atqui  
 Emovit veterem mire novus, ut solet, in cor  
 Trajecto lateris miseri capitisve dolore :  
 Ut lethargicus hic cum fit pugil et medicum urget. 30  
 Dum ne quid simile huic, esto ut libet. O bone, ne te  
 Frustrare : insanis et tu stultique prope omnes,  
 Si quid Stertinus veri crepat, unde ego mira  
 Descripsi docilis præcepta hæc, tempore quo me  
 Solatus jussit sapientem pascere barbam 35  
 Atque a Fabricio non tristem ponte reverti.  
 Nam male re gesta cum vellem mittere operto  
 Me capite in flumen, dexter stetit et, Cave faxis  
 Te quidquam indignum : pudor, inquit, te malus angit,  
 Insanos qui inter vereare insanus haberi. 40  
 Primum nam inquiram, quid sit furere ; hoc si erit in te  
 Solo, nil verbi, pereas quin fortiter, addam.  
 Quem mala stultitia et quemcunque inscitia veri  
 Cæcum agit, insanum Chrysippi porticus et grex  
 Autumat. Hæc populos, hæc magnos formula reges 45  
 Excepto sapiente tenet. Nunc accipe, quare  
 Desipiant omnes æque ac tu, qui tibi nomen  
 Insano posuere. Velut silvis, ubi passim  
 Palantes error certo de tramite pellit,  
 Ille sinistrorsum hic dextrorsum abit, unus utrique 50  
 Error, sed variis illudit partibus ; hoc te

30. hic = "quem nosti," Or. (See on Sat. I. iii. 4.)

32. insanis et tu, 'you too are mad.'

et = etiam.

prope, *ὅς ἔρος εἰρεῖν*. Compare Sat. I. iii. 98.; Epist. I. vi. 1. (So Orell.)

33. Stertinus, a Stoic professor of the day, affectedly extolled v. 296.

36. i. e. to relinquish my purpose of suicide.

Fabricio ponte. This bridge (now *Ponte di Quattro Capi*) led from the Campus Martius to the island in the Tiber. (See Map of Rome, p. 102.)

37. operto capite. Cp. Liv. iv. 12.: Multi ex plebe, spe amissâ, . . . capitibus obvolutis se in Tiberim præcipitaverunt.

44. Chrysippi. Sat. I. iii. 127.

Crede modo insanum, nihilo ut sapientior ille,  
 Qui te deridet, caudam trahat. Est genus unum  
 Stultitiæ nihilum metuenda timentis, ut ignes,  
 Ut rupes fluviosque in campo obstare queratur ; 55  
 Alterum et huic varum et nihilo sapientius ignes  
 Per medios fluviosque ruentis : clamet amica  
 Mater, honesta soror cum cognatis, pater, uxor :  
 Hic fossa est ingens, hic rupes maxima ; serva !  
 Non magis audierit, quam Fufius ebrius olim, 60  
 Cum Ilionam edormit, Catienis mille ducentis  
 Mater, te appello, clamantibus. Huic ego vulgus  
 Errori similem cunctum insanire docebo.  
 Insanit veteres statuas Damasippus emendo :  
 Integer est mentis Damasippi creditor. Esto. 65  
 Accipe quod nunquam reddas mihi, si tibi dicam,  
 Tune insanus eris, si acceperis ? an magis excors  
 Rejecta præda, quam præsens Mercurius fert ?  
 Scribe decem a Nerio ; non est satis : adde Cicutæ  
 Nodosi tabulas centum, mille adde catenas ; 70

53. *caudam trahat* = 'is an object of ridicule ;' substituted poetically for the simple 'sit.'

54. *nihilum metuenda timentis*. τῶν μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δειδέναι, τοὺς δὲ καὶ τὰ μὴ φοβεῖσθαι.—Xen. Mem. i. i. 14.

56. *varum*, 'diverse.' Cp. Pers. vi. 18. :

Geminos, horoscope, *varo*  
*Producis* genio.

Prop. used of crooked, knockkneed legs ; as in Sat. i. iii. 47.

57. *amica mater*. Gr. φίλη μήτηρ. See on Carm. iv. vii. 19.

60. *Fufius*, an actor who played the sleeping Ilione in the tragedy of Pacuvius. Being drunk, he (*edormiebat*) slept through his part.

Ilione was daughter of Priam, and

married to Polymnestor. When Polydorus was entrusted to her care, she brought him up under the name of her own son Deipylus. This led to his escape, but to her son's death when the Greeks required the king to slay Polydorus. In the play, the ghost of Deipylus (acted by Catienus) appeared to, and implored burial from, Ilione. The opening lines are given in Cic. Tusc. Qu. i. 44.

68. *prædâ quam Mercurius fert*. Gr. ἔρμαιον.

69. *Nerio*. Nerius and Perillius (v. 75.) were usurers. Cicutâ, a nickname of the latter.

*Scribe decem*. i. e. 'draw up an agreement with all the securities Nerius and Cicutâ can devise . . . still he (the debtor) slips through your hands like a Proteus.'

Effugiet tamen hæc sceleratus vincula Proteus.  
 Cum rapies in jus malis ridentem alienis,  
 Fiet aper, modo avis, modo saxum et cum volet arbor.  
 Si male rem gerere insani est, contra bene sani;  
 Putidius multo cerebrum est, mihi crede, Perilli 75  
 Dictantis, quod tu nunquam rescribere possis.  
 Audire atque togam jubeo componere, quisquis  
 Ambitione mala aut argenti pallet amore,  
 Quisquis luxuria tristive superstitione  
 Aut alio mentis morbo calet; huc propius me, 80  
 Dum doceo insanire omnes, vos ordine adite.  
 Danda est hellebori multo pars maxima avaris;  
 Nescio an Anticyram ratio illis destinet omnem.  
 Heredes Staberi summam incidere sepulcro,  
 Ni sic fecissent, gladiatorum dare centum 85  
 Damnati populo paria atque epulum arbitrio Arri,

72. *malis ridentem alienis*. This phrase is evidently adapted from the Homeric *γναθμοῖσι γελοίων* (? *γελοῖων*) *ἀλλοτρίοις* (i. e. they, the suitors, *laughed a forced laugh*, for it is added) *γόνυ δ' αἶετο θυμός*. — Odyss. v. 347.

But the sense here is less precisely determined. It may mean 'laughing heartily,' as in Thucyd. i. 70., *τοῖς σώμασιν ἀλλοτρίωτάτοις ὑπὲρ τῆς πόλεως χρώνται* means, 'they use their bodies as if they absolutely belonged to others; i. e. they expose them freely to danger.' (So Orelli.)

A sense nearer the Homeric would be pretending not to laugh: Engl. 'laughing in his sleeve.' I should prefer Gesner's "laughing at your expense;" i. e. the jest is derived from your embarrassment.

73. The description is in Virg. Geor. iv. 407. The Scholiast interprets it by a curious allegory:

"Aper, ferox; avis, fugax; saxum et arbor, mutus."

75. *Putidius*, 'more rotten' (*ad-dled* would be a phrase equivalent in effect, but arrived at differently). See below, Sat. II. vii. 21.

76. *rescribere*. *scribere nummos alicui* is 'to promise payment; rescribere, etc., 'to pay back; per-scribere, 'to give a draft for payment.'

77. *togam componere*. i. e. 'to take the attitude of attention.' 78. Cp. Sat. I. iv. 26.; and so Epist. I. xviii. 22, 23.

82. *hellebori*, 'black hellebore,' prescribed as a remedy for madness. *Anticyra* (where it was procured, cp. Ars P. 300.) was in Phocis, on the coast of the Corinthian gulf. (It was grown also at the *Anticyra* near the Malian gulf.)

84. *Staberius*. Unknown. *summam*. See v. 90.

86. *Damnati*, 'bound.' The word



Frumenti quantum metit Africa. Sive ego prave  
 Seu recte hoc volui, ne sis patruus mihi. Credo  
 Hoc Staberi prudentem animum vidisse. Quid ergo  
 Sensit, cum summam patrimoni inculpere saxo 90  
 Heredes voluit? Quoad vixit, credidit ingens  
 Pauperiem vitium et cavit nihil acrius, ut si  
 Forte minus locuples uno quadrante perisset,  
 Ipse videretur sibi nequior: omnis enim res,  
 Virtus, fama, decus, divina humanaque pulchris 95  
 Divitiis parent; quas qui construxerit, ille  
 Clarus erit, fortis, justus. Sapiensne? Etiam, et rex  
 Et quidquid volet. Hoc, veluti virtute paratum,  
 Speravit magnæ laudi fore. Quid simile isti  
 Græcus Aristippus, qui servos projicere aurum 100  
 In media jussit Libya, quia tardius irent  
 Propter onus segnes? Uter est insanior horum?  
 Nil agit exemplum, litem quod lite resolvit.  
 Si quis emat citharas, emptas comportet in unum,  
 Nec studio citharæ nec Musæ deditus ulli; 105  
 Si scalpra et formas non sutor, nautica vela  
 Aversus mercaturis, delirus et amens  
 Undique dicatur merito. Qui discrepat istis,  
 Qui nummos aurumque recondit, nescius uti

corresponds to the old form found in inscriptions and quoted by Quintilian, vii. ix. 9.: dare damnas esto.

epulum, 'a funeral banquet.' That of Quintus Arrius was most costly. See Cic. in Vat. 12—14. (.... cum tot hominum millia accumbent .... epulo magnificentissimo ....)

87. Africa. Carm. i. i. 10.

Sive ego, etc. Spoken in the person of Staberius (or perh. quoted in substance from his will).

patruus. Sat. ii. ii. 97.

89. prudentem. i. e. 'deliberately;'

'I believe he had a serious meaning in this.'

96. construxerit. Cp. Sat. i. i. 44.; Carm. ii. iii. 19. (A few MSS. have contraxerit.)

97. Etiam, 'yea.'

100. Aristippus, founder of the Cyrenaic sect. The tenor of his philosophy is portrayed in Epist. i. i. 18., i. xvii. 14—24.

106. formas, 'lasts.'

109. uti compositis. Cp. Arist. Rhet. i. 5.: τὸ πλουτεῖν ἐστὶν ἐν τῷ χρησθῆαι μᾶλλον ἢ ἐν τῷ κεκτῆσθαι; and cp. Eurip. Antiopa, Fragm. 32.

Compositis metuensque velut contingere sacrum?	110
Si quis ad ingentem frumenti semper acervum	
Porrectus vigilet cum longo fuste, neque illinc	
Audeat esuriens dominus contingere granum,	
Ac potius foliis parvus vescatur amaris;	
Si positis intus Chii veterisque Falerni	115
Mille cadis, nihil est, tercentum millibus, acre	
Potet acetum; age, si et stramentis incubet, unde-	
Octoginta annos natus, cui stragula vestis,	
Blattarum ac tinearum epulæ, putrescat in arca;	
Nimirum insanus paucis videatur, eo quod	120
Maxima pars hominum morbo jactatur eodem.	
Filius aut etiam hæc libertus ut ebibat heres,	
Dis inimice senex, custodis? Ne tibi desit?	
Quantulum enim summæ curtabit quisque dierum,	
Ungere si caules oleo meliore caputque	125
Cæperis impexa fœdum porrigine? Quare,	
Si quidvis satis est, perjuras, surripis, aufers	
Undique? Tun' sanus? Populum si cædere saxis	
Incipias servosve, tuo quos ære pararis,	
Insanum te omnes pueri clamentque puellæ:	130
Cum laqueo uxorem interimis matremque veneno,	

110. Sat. I. i. 71.

118. *stragula*, adj., 'fit for spreading over;' 'pretiosa plumario opere facta.'—Schol. Cp. the descr. of Laertes in his grief:

*οὐδέ οἱ εὐναί*

*δέμνια καὶ χλαῖναι καὶ ῥήγεια σιγα-  
λόεντα.*

*φύλλον κεκλιμένων χθαμαλά βε-  
βλήσεται εὐναί.*

Hom. *Odyss.* A. 188.

19. *tinearum epulæ*, "where the rust and moth doth corrupt."

*tinææ.* Epist. I. xx. 12.

120. *eo quod.* Cp. with this reason, Shakspeare, in *Hamlet*, act

II.

v. sc. 1. "Twill not be seen in him there: there the men are as mad as he."

120. *Nimirum*, 'no doubt;' ironically, in Sat. II. ii. 106.; Epist. I. ix. 1.

122. *Carm.* II. xiv. 25.

127. Cp. Cic. *Parad.* vi. 1.: *quotidie fraudas, decipis, pascis, pacisceris, aufers, eripis*...

129. *tuo.* There seems sufficient authority for this reading. Orell. retains *tuos*.

131. Here murder is charged upon the miser, as in Sat. II. i. 53., and in Pers. II. 14.,

"*Nerio jam tertia ducitur uxor;*"

E

Incolumi capite es? Quid enim? Neque tu hoc facis  
 Argis,  
 Nec ferro ut demens genitricem occidis Orestes.  
 An tu reris eum occisa insanisse parente,  
 Ac non ante malis dementem actum Furiis, quam 135  
 In matris jugulo ferrum tepefecit acutum?  
 Quin, ex quo est habitus male tutæ mentis Orestes,  
 Nil sane fecit quod tu reprehendere possis:  
 Non Pyladen ferro violare aususve sororem  
 Electram, tantum maledicit utrique vocando 140  
 Hanc Furiam, hunc aliud, jussit quod splendida bilis.  
 Pauper Opimius argenti positi intus et auri,  
 Qui Veientanum festis potare diebus  
 Campana solitus trulla vappamque profestis,  
 Quondam lethargo grandi est oppressus, ut heres 145  
 Jam circum loculos et claves lætus ovansque  
 Curreret. Hunc medicus multum celer atque fidelis  
 Excitat hoc pacto: mensam poni jubet atque  
 Effundi saccos nummorum, accedere plures  
 Ad numerandum; hominem sic erigit; addit et illud: 150  
 Ni tua custodia, avidus jam hæc auferet heres.  
 Men' vivo? Ut vivas igitur, vigila: hoc age. Quid  
 vis?

and the argument proceeds to show that a man is not the less insane because he is more criminal.

132. *Incolumi capite*. = *sanus*. Cp. the varieties of phrase used; *integer animi*, *vv.* 65. 220.; *Rectum animi servas*, 201.; *stas animo*, 213. 136. *tepefecit*. As in *Virg. Æn.* ix. 419.

140. *Eurip. Orest.* 264.

141. *splendida bilis*. So *Pers.* iii. 8.; *vitrea bilis*. It seems to be a medical term, expressing the bright colour of the bile when disordered.

142. *Carm. III.* xvi. 28.

143. *Veientanum*, a red wine, mentioned as a coarse drink for the mariner, *Pers.* v. 147.:

"*Veientanumque rubellum  
 Exhalet vapidâ læsum pice ses-  
 silis obba?*"

144. *Campanâ trullâ*, 'a Campanian (i. e. a common earthenware) scoop.' See art. *TRUA*, in the *Dict. of Antiqq.*

*profestis. Sat. II.* ii. 116.

147. *multum. Sat. I.* iii. 57. A favourite adv. with Horace.

152. *hoc age*, 'bestir yourself' *Epist. I.* xviii. 88.

Deficient inopem venæ te, ni cibus atque  
 Ingens accedit stomacho fultura ruenti.  
 Tu cessas? agedum, sume hoc ptisanarium oryzæ. 153  
 Quanti emptæ? Parvo. Quanti ergo? Octussibus. Eheu!  
 Quid refert, morbo an furtis pereamque rapinis?—  
 Quisnam igitur sanus? Qui non stultus. Quid avarus?  
 Stultus et insanus. Quid? si quis non sit avarus,  
 Continuo sanus? Minime. Cur, Stoice? Dicam. 160  
 Non est cardiacus—Craterum dixisse putato—  
 Hic æger: recte est igitur surgetque? Negabit,  
 Quod latus aut renes morbo tententur acuto.  
 Non est perjurus neque sordidus; immolet æquis  
 Hic porcum Laribus: verum ambitiosus et audax; 165  
 Naviget Anticyram. Quid enim differt, barathrone  
 Dones quidquid habes, an nunquam utare paratis?  
 Servius Oppidius Canusi duo prædia, dives  
 Antiquo censu, gnatis divisisse duobus  
 Fertur et hæc moriens pueris dixisse vocatis 170  
 Ad lectum: Postquam te talos, Aule, nucesque  
 Ferre sinu laxo, donare et ludere vidi,  
 Te, Tiberi, numerare, cavis abscondere tristem;  
 Extimui, ne vos ageret vesania discors,

153. *Deficient venæ*. Benti. compares Ov. Ex. Pont. l. iii. 10.:

... deficiens sic ad tua verba re-  
 vixi

Ut solet infuso vena redire mero.

154. *fultura*, 'support to the failing stomach.' Cp. Lucret. iv. 865.:  
 capitur cibus ut suffulciat artus.

*accedit*. Al. *accedat*. In support of the indicative, cp. v. 151., and Sat. II. vii. 118.

155. *ptisanarium*. Dim. of *ptisana*, barley crushed or soaked for broth; from Gr. πτίσσα, 'a dish, or decoction, of rice.'

161. *cardiacus*. See above, v. 28.:

in cor trajecto . . . dolore.

Wine was prescribed for this complaint; hence the point of Juvenal's satire (v. 32.):

*Cardiace nunquam cyathum mis-  
 surus amico.*

*Craterum*. Craterus was a fashionable physician,—a Greek.

165. *porcum Laribus*. Carm. III. xxiii. 4.

168. *S. Oppidius*. Unknown.

169. *Antiquo censu*. Either, 'rich in an ancient patrimony,' or 'according to the ancient standard;' as Carm. II. xv. 13.

*divisse* = *divisasse*. See Sat. I. v. 79.

- Tu Nomentanum, tu ne sequerere Cicutam. 175  
 Quare per divos oratus uterque Penates,  
 Tu cave ne minuas, tu ne majus facias id,  
 Quod satis esse putat pater et natura coërcet.  
 Præterea ne vos titillet gloria, jure  
 Jurando obstringam ambo: uter ædilis fueritve 180  
 Vestrum prætor, is intestabilis et sacer esto.  
 In cicere atque faba bona tu perdasque lupinis,  
 Latus ut in Circo spatiere et æneus ut stes,  
 Nudus agris, nudus nummis, insane, paternis;  
 Scilicet ut plausus, quos fert Agrippa, feras tu, 185  
 Astuta ingenuum vulpes imitata leonem.  
 Ne quis humasse velit Ajacem, Atrida, vetas cur?  
 Rex sum. Nil ultra quæro plebeius. Et æquam  
 Rem imperito; ac si cui videor non justus, inulto  
 Dicere quod sentit permitto. Maxime regum, 190  
 Di tibi dent capta classem reducere Troja!  
 Ergo consulere et mox respondere licebit?  
 Consule. Cur Ajax, heros ab Achille secundus,  
 Putescit, toties servatis clarus Achivis,  
 Gaudeat ut populus Priami Priamusque inhumato, 195

175. *Nomentanum*. Sat. i. i. 102.  
 178. *et natura coërcet*. i. e. 'and which naturally is enough.' Cp. Livy's descr. of temperance (in Hannibal, xxi. 4.): *desiderio naturali non voluptate modus finitus*.

181. *intestabilis*. See Dict. of Antiq. in voce.

*sacer*. i. e. 'accursed.'

182. *In cicere atque fabâ*. For the costliness of high office at Rome see the art. *ÆDILES*, in Dict. Antiqq. The distribution of 'vetches,' etc., to the scrambling multitude (see Pers. v. 177.):

*cicero ingere largo*

*Rixanti populo*)

is sarcastically taken to represent the expenses generally.

183. *Latus*, as Epod. iv. 8., 'showily, proudly.'

*in Circo*. The games in the Circus (*Circenses*) commenced with a showy procession, in which persons of distinction took part.

185. *Agrippa*. He was ædile B.C. 33. See the art. referred to on v. 182., and his life in the Biogr. Dict.

187. What follows is founded upon the Ajax of Sophocles; in which (from v. 1047.) the question of the hero's burial is contested.

188. *Rex sum*.

*Hoc volo, sic jubeo, sit pro ratione voluntas.* Juv. vi. 223.

191. Hom. Il. α. 18.

195. Hom. Il. α. 255.

Per quem tot juvenes patrio caruere sepulcro?  
 Mille ovium insanus morti dedit, inclytum Ulixen  
 Et Menelaum una mecum se occidere clamans.  
 Tu cum pro vitula statuis dulcem Aulide natam  
 Ante aras spargisque mola caput, improbe, salsa, . 200  
 Rectum animi servas? Quorsum? Insanus quid enim

## Ajax

Facit, cum stravit ferro pecus? Abstinit vim  
 Uxore et gnato: mala multa precatus Atridis,  
 Non ille aut Teucrum aut ipsum violavit Ulixen.  
 Verum ego, ut hærentes adverso littore naves 205  
 Eriperem, prudens placavi sanguine divos.  
 Nempe tuo, furiose. Meo, sed non furiosus.  
 Qui species alias veris scelerisque tumultu  
 Permixtas capiet, commotus habebitur; atque  
 Stultitiane erret, nihilum distabit, an ira: 210  
 Ajax cum immeritos occidit, desipit, agnos;  
 Cum prudens scelus ob titulos admittis inanes,  
 Stas animo et purum est vitio tibi, cum tumidum est,  
 cor?

Si quis lectica nitidam gestare amet agnam,  
 Huic vestem ut gnatae, paret ancillas, paret aurum 215  
 Rufam et Pusillam appellet fortique marito

197. *Mille ovium.* mille in the plural is always a subst., in the singular rarely. *Mille hominum*, Cic. *Pro Mil.* 20. (53.); *mille passuum*, Cic. *Ad Att.* iv. 16., are instances.

205. *adverso.* i. e. 'the opposite shore.' The scene of the dialogue must be supposed to be (cp. v. 191.) at Troy.

206. *prudens,* 'knowingly, with design,' as in *Epist.* II. ii. 18.; *Ars P.* 462. :—properly therefore, or in common language, the opposite of *insanus*. (Cicero (*De Off.* iii. 25.) quotes Agamemnon's action as the

wrong keeping of a rash promise.) 208. *alias veris.* veri is the reading of many copies, which Gesner explains as "Hellenismus pro *alias vero*." Others take *alias* by itself for *diversas*. The present reading seems authorised and preferable, and admits of being thus rendered: 'He who adopts fancies other than the true (i. e. at variance with true principle), and confounded by the force of evil passions, must be held to be disordered in mind.'

*commotus* = *insanus*, or, *furiosus*, as v. 278.

Destinet uxorem; interdicto huic omne adimat jus  
 Prætor et ad sanos abeat tutela propinquos.  
 Quid? si quis gnatam pro muta devovet agna,  
 Integer est animi? Ne dixeris. Ergo ubi prava 220  
 Stultitia, hic summa est insania; qui sceleratus,  
 Et furiosus erit; quem cepit vitrea fama,  
 Hunc circumtonuit gaudens Bellona cruentis.  
 Nunc age luxuriam et Nomentanum arripe mecum:  
 Vincet enim stultos ratio insanire nepotes. 225  
 Hic simul accepit patrimoni mille talenta,  
 Edicit, piscator uti, pomarius, auceps,  
 Unguentarius ac Tusci turba impia vici,  
 Cum scurris fartor, cum Velabro omne macellum 229  
 Mane domum veniant. Quid tum? Venere frequentes.  
 Verba facit leno: Quidquid mihi, quidquid et horum  
 Cuique domi est, id crede tuum et vel nunc pete vel  
 cras.  
 Accipe, quid contra juvenis responderit æquus:  
 In nive Lucana dormis ocreatus, ut aprum  
 Cœnem ego: tu pisces hiberno ex æquore verris; 235  
 Segnis ego indignus qui tantum possideam: aufer!  
 Sume tibi decies; tibi tantundem; tibi triplex,  
 Unde uxor media currit de nocte vocata.  
 Filius Æsopi detractam ex aure Metellæ,  
 Scilicet ut decies solidum obsorberet, aceto 240  
 Diluit insignem baccam: qui sanior ac si

217. *interdicto*. This part of the prætor's office is a *ueto* to again, Epist. I. i. 103.

219. *muta*. Sat. I. iii. 100.

223. *circumtonuit* = *attonuit*.

*Bellona*. Bellona was honoured with wild and bloody rites on the 24th of March (Cal. April 9.). Tibull. I. vi. 45—50. Cp. Juv. iv. 123.:

... fanaticus, cestro,  
 Percussus, Bellona, tuo.

224. *arripe*. Sat. II. i. 69.

228. *Tusci vici*. For an account of this street and the Velabrum, see Map of Rome, pp. 27, 28.

234. *Lucanâ*. Sat. II. viii. 6.

235. *verris*. *Al. vallis*, with about equal authority.

237. *decies*. *As*, decies centena, Sat. I. iii. 15.

239. *Æsopi*, the great tragic actor. Epist. II. i. 82.

241. *Diluit*. Plin. N. H. ix. 35.

Illud idem in rapidum flumen jaceretve cloacam?  
 Quinti progenies Arri, par nobile fratrum,  
 Nequitia et nugis, pravorum et amore gemellum,  
 Luscinias soliti impenso prandere coemptas, 245  
 Quorsum abeant? Sanin' creta an carbone notandi?  
 Ædificare casas, plostello adjungere mures,  
 Ludere par impar, equitare in arundine longa  
 Si quem delectet barbatum, amentia verset.  
 Si puerilius his ratio esse evincet amare, 250  
 Nec quidquam differre, utrumne in pulvere, trimus  
 Quale prius, ludas opus, an meretricis amore  
 Sollicitus plores; quero, faciasne quod olim  
 Mutatus Polemo, ponas insignia morbi,  
 Fasciolas, cubital, focalia, potus ut ille 255  
 Dicitur ex collo furtim carpsisse coronas,  
 Postquam est impransi correptus voce magistri?  
 Porrigis irato puero cum poma, recusat:  
 Sume, catelle; negat: si non des, optat: amator  
 Exclusus qui distat, agit ubi secum, eat an non, 260  
 Quo rediturus erat non arcessitus, et hæret  
 Invisis foribus? Nec nunc, cum me vocat ultro,

(58, 59.) relates this story with a similar one of Cleopatra. So Suetonius, in reciting the "nepotinus sumtibus" of Caligula, ch. xxxvii.

243. *Arri*. Above, v. 86.

246. *cretâ*. See *Carm.* I. xxxvi.

10. *Cp. Pers.* v. 108.:

Quæque sequenda forent quæque  
evitanda vicissim,

Ille prius cretâ, mox hæc carbone  
notâsti?

247. *casas*, 'baby houses.'

248. *Ludere par impar*, 'to play at odd and even.' Gr. *ἀπρίαν*, as in Aristoph. *Plut.* 816. *Cp. Ov. Nux.* 79.

251. *in pulvere*. *Cp. Hom. Il. o.* 362.

254. *Polemon*, pupil and successor of Xenocrates in the Academic

school. "Hic Speusippus, hic Xenocrates, hic ejus auditor Polemon, cujus ipsa illa sessio fuit quam videmus."—*Cic. De Fin.* v. 1.

*morbi*. *Epist.* I. i. 35.

255. *cubital*. *Cp. Sat.* II. iv. 39. *focalia* (from *fauces*), 'handkerchiefs for the neck;' like other *fasciæ*, signs of an effeminate habit.

259. *catelle*. Dimin. of *catulus*; used as a pet name. • A whole list of such names may be seen in *Plaut. Asin.* III. iii. 76. 103.

262—271. This passage is taken nearly word for word from Terence, *Eunuch.* I. i. *Cp. Persius's* imitation, *Sat.* v. 161—173., and *Epod.* xi. 20.

262. *Nec nunc*. *Orelli* decides un-



Accedam? an potius mediter finire dolores?  
 Exclusit; revocat: redeam? Non, si obsecret. Ecce  
 Servus non paulo sapientior: O here, quæ res 265  
 Nec modum habet neque consilium, ratione modoque  
 Tractari non vult. In amore hæc sunt mala, bellum,  
 Pax rursum: hæc si quis tempestatis prope ritu  
 Mobilia et cæca fluitantia sorte laboret  
 Reddere certa sibi: nihilo plus explicet ac si 270  
 Insanire paret certa ratione modoque.  
 Quid? cum Picens excerpens semina pomis  
 Gaudes, si cameram percusti forte, penes te es?  
 Quid? cum balba feris annoso verba palato,  
 Ædificante casas qui sanior? Adde cruorem 275  
 Stultitiæ atque ignem gladio scrutare. Modo, inquam,  
 Hellade percussa Marius cum præcipitat se,  
 Cerritus fuit? an commotæ crimine mentis  
 Absolves hominem et sceleris damnabis eundem,  
 Ex more imponens cognata vocabula rebus? 280  
 Libertinus erat, qui circum compita siccus

hesitatingly for this reading, against  
 ne nunc, referring to Madvig on  
 Cic. Fin. pp. 82. sq. and 822. sq.

263. dolores.

Litore quot conchæ, tot sunt in  
 amore dolores.

Ov. Art. Am. ii. 519.

272. Picens. Sat. ii. iv. 70.

273. si cameram percusti. This  
 was a lover's mode of "trying his  
 luck," to ascertain whether his love  
 was returned. Cp. the τηλέφιλον,  
 another equally ingenious test, in  
 Theocr. Id. iii. 29.

274. balba feris verba. Equiv. to  
 "blanditias tremulâ componere  
 voce." Tibull. i. ii. 91.

Cp. Pers. i. 33. 35.:

balbâ de nare locutus ...  
 . . . . tenero supplantat verba pa-  
 lato

(of the recitation (in character) of  
 a love-tale).

276. ignem gladio. Apparently  
 a proverbial expr. for 'going on to  
 deeds of violence.'

277. Marius slew Hellas, and then  
 himself.

præcipitat. Historic present; as  
 above, v. 61., edormit.

278. Cerritus (= Cereritus, fr.  
 Ceres), 'planet-struck,' like larva-  
 tus, with which it is joined by  
 Plautus, Menæchm. v. iv. 9.; cp.  
 Amphit. ii. ii. 143-4. (Smith's Dict.  
 makes it = cerebritus, from cere-  
 brum; with what reason or ana-  
 logy?)

281. circum compita. i. e. im-  
 ploring the Lares Præstitos or  
 Compitales. See Ov. Fast. v. 129.,  
 and ii. 618.:

Lautis mane senex manibus currebat et, Unum,—  
 Quid tam magnum? addens — unum me surpите morti;  
 Dis etenim facile est, orabat, sanus utrisque  
 Auribus atque oculis; mentem, nisi litigious, 285  
 Exciperet dominus, cum venderet. Hoc quoque vulgus  
 Chrysippus ponit fecunda in gente Meneni.  
 Jupiter, ingentes qui das adimisque dolores,  
 Mater ait pueri menses jam quinque cubantis,  
 Frigida si puerum quartana reliquerit, illo 290  
 Mane die, quo tu indicis jejunia, nudus  
 In Tiberi stabit. Casus medicusve levarit  
 Ægrum ex præcipiti, mater delira necabit  
 In gelida fixum ripa febrimque reducet.  
 Quone malo mentem concussa? Timore deorum. 295  
 Hæc mihi Stertinius, sapientum octavus, amico  
 Arma dedit, posthac ne compellarer inultus.  
 Dixerit insanum qui me, totidem audiet atque  
 Respicere ignoto discet pendentia tergo.

compita servant  
 Et vigilant nostrâ semper in urbe  
 Lares.

The Compitalia was a festival day  
 in their honour.

*siccus*, 'in his sober senses.' Sat.  
 II. ii. 7.; Carm. IV. v. 39.; Epist. I.  
 xix. 9.

282. *Lautis manibus*. i. e. as a  
 worshipper.

283. *Quid tam magnum*. Al.  
*quiddam*. Bentl. and Orell. sup-  
 port the text by comparison with  
 Virg. Æn. xi. 705.; Pers. v. 120.  
 Cp. Theognis 14.:

σοὶ μὲν τοῦτο, δὲδ, μικρὸν ἐμὸι δὲ  
 μέγα.

*surpите*. So, accipe for accipite in  
 Ennius; Cic. De Off. i. 12.; porcite  
 in Virg. Æn. viii. 274.

285. *nisi litigious*. i. e. if he  
 warranted him sound in mind, he  
 would be liable to an action. The

seller "qui scire debuit, præstat"  
 (Cic. De Off. iii. 17.), was answer-  
 able for any defects if cognisant of  
 them. Cp. Epist. II. ii. 17.

287. *gente Meneni*. i. e. the fa-  
 mily of fools.

291. *die quo . . . jejunia*. Jovis  
 dies (Thursday) was a weekly fast-  
 day with the Jews (and, it is said,  
 with other Orientals). That the  
 superstitious Romans recognised or  
 even adopted Jewish observances is  
 clear from Sat. I. ix. 69. and the  
 passages there cited.

292. *In Tiberi stabit*. The same  
 rite is mentioned in Juv. vi. 522.;  
 Pers. ii. 15.

295. *Quone*. Sat. II. ii. 107.

297. Cp. Sat. II. i. 45.

299. Every person is said in the  
 fable to have a wallet at his back  
 (Phædrus, iv. ix., speaks of two,  
 one being worn in front,) filled with

Stoice, post damnum sic vendas omnia pluris, 300  
 Qua me stultitia, quoniam non est genus unum,  
 Insanire putas? ego nam videor mihi sanus.  
 Quid? caput abscissum manibus cum portat Agave  
 Gnati infelicis, sibi tum furiosa videtur?  
 Stultum me fateor, liceat concedere veris, 305  
 Atque etiam insanum; tantum hoc edissere, quo me  
 Ægrotare putes animi vitio. Accipe: primum  
 Ædificas; hoc est, longos imitaris ab imo  
 Ad summum totus moduli bipedalis, et idem  
 Corpore majorem rides Turbonis in armis 310  
 Spiritum et incessum: qui ridiculus minus illo?  
 An quodcumque facit Mæcenas, te quoque verum est  
 Tantum dissimilem et tanto certare minorem?  
 Absentis ranæ pullis vituli pede pressis  
 Unus ubi effugit, matri denarrat, ut ingens 315  
 Bellua cognatos eliserit: illa rogare,  
 Quantane? Num tantum, sufflans se, magna fuisset?  
 Major dimidio. Num tantum? Cum magis atque  
 Se magis inflaret, Non, si te ruperis, inquit,  
 Par eris. Hæc a te non multum abludit imago. 320  
 Adde poëmata nunc, hoc est, oleum adde camino;

his own faults, which, therefore, he  
 cannot see, though he sees those of  
 others. So Pers. iv. 24.:

Ut nemo in sese tentat descendere,  
 nemo!

Sed præcedenti spectatur mantica  
 tergo.

And so Catull. xxii. 21. Cp. Sat.  
 i. iii. 22.

300. *damnum*. See above, v.  
 19.

303. *Agave*, the mother of Pen-  
 theus. See the Bacchæ of Euripides,  
 and Ov. Met. iii. ad fin.

308. 'You are like a dwarf aping  
 a tall man;' i. e. you vie with the  
 rich.

310. *Turbo* was a little gladiator.  
 Like Tydeus:

*μικρὸς μὲν ἦν δέμας ἀλλὰ μαχητῆς.*  
 312. *verum*, 'true,' i. e. 'right.' So  
 used even in Virg. Æn. xii. 694.

313. *Tantum*. Al. *tanto*, which,  
 however, cannot be used adverbially,  
 except with a comparative; and  
 taken otherwise is awkward.

*tantum* is used as in v. 317. and  
 as *multum* (e. g. v. 147.) = *tam*  
*dissimilem*.

315. *denarrat*, "ordine et plene  
 narrat."—Orell. Cp. the expl. of *de-  
 fingo*, Sat. i. x. 37.; cp. *delitigo*,  
 'to rail without ceasing,' A. P. 94.  
 ut, 'how,' not 'that.'

Quæ si quis sanus fecit, sanus facis et tu.  
 Non dicō horrendam rabiem. Jam desine. Cultum  
 Majorem censu. Teneas, Damasippe, tuis te.  
 Mille puellarum, puerorum mille furores.  
 O major tandem parcas, insane, minori!

325

## SATIRA IV.

UNDE et quo Catius? Non est mihi tempus aventi  
 Ponere signa novis præceptis, qualia vincunt  
 Pythagoran Anytique reum doctumque Platona.  
 Peccatum fateor, cum te sic tempore lævo  
 Interpellarim; sed des veniam bonus oro.  
 Quodsi interciderit tibi nunc aliquid, repetes mox,  
 Sive est naturæ hoc sive artis, mirus utroque.  
 Quin id erat curæ, quo pacto cuncta tenerem,

5

322. Ars P. 296. I have followed the usual reading here. Orelli edits from a few MSS.:

"facit et sanus facies tu."

326. *major minori*. There seems a double sense intended,—major, scil., *victoriâ vel insaniâ*.

## SAT. IV.

1. *Catius*. Cicero mentions an Epicurean of this name; and it has been thought that Horace intended in his person to satirise that sect. But there is no real ground for identifying the two; and the drift of the satire evidently bears upon a prevailing folly, not any philosophic peculiarities.

Orelli has inferred, with much probability, from the Scholiast's expression—"irridet eum quod de opere pistorio in suo libro scribit de se ipso: *Hæc primus invenit et cognovit Catius Miltiades*"—that this

speaker was Catius's freedman, who had really written a cookery book, and to whom therefore these maxims might be attributed, with some chance of taking in the gastronomical professors who affected to know and retail the secrets of Mæcenas's kitchen.

In reference to the style of the speaker, Orelli (on v. 3.) aptly quotes Athenæus, vii. 36.: *Ἀλαζονικόν ἐστὶ τῶν τὸ τῶν μαγειρῶν φύλον*.

2. *Ponere signa*, 'to set seal to,' "consignare," Sch., which admits the same metaphor. Cp. "imprimat signa," Sat. II. vi. 38. (Orelli understands the phrase of 'assigning a character and place in the memory to,' according to the *Memoria Technica* of Simonides, mentioned in Cic. De Orat. ii. 86. sqq.)

3. *Anyti reum*. Socrates.

4. *tempore lævo*. Sat. II. i.

18.

Utpote res tenues tenui sermone peractas.  
 Ede hominis nomen, simul et Romanus an hospes. 10  
 Ipsa memor præcepta canam, celabitur auctor.  
 Longa quibus facies ovis erit, illa memento,  
 Ut suci melioris et ut magis alba rotundis,  
 Ponere: namque marem cohibent callosa vitellum.  
 Caule suburbano qui siccis crevit in agris 15  
 Dulcior; irriguo nihil est elutius horto.  
 Si vespertinus subito te oppresserit hospes,  
 Ne gallina malum responset dura palato,  
 Doctus eris vivam mixto mersare Falerno:  
 Hoc teneram faciet. Pratensibus optima fungis 20  
 Natura est: aliis male creditur. Ille salubres  
 Æstates peraget, qui nigris prandia moris  
 Finiet, ante gravem quæ legerit arbore solem.  
 Aufidius forti miscebat mella Falerno,  
 Mendose, quoniam vacuis committere venis 25  
 Nil nisi lene decet: leni præcordia mulso  
 Prolueris melius. Si dura morabitur alvus,  
 Mitulus et viles pellent obstantia conchæ  
 Et lapathi brevis herba, sed albo non sine Co.  
 Lubrica nascentes implent conchyliæ lunæ, 30  
 Sed non omne mare est generosæ fertile testæ:

9. *tenues tenui*. i. e. 'matters requiring a nicety of perception to understand them, of expression to convey them.' Carm. II. xix. 6., III. xxvii. 67.: it is a pleonasm here, since *responset* involves the meaning 'to repel, resist.' Cp. Sat. II. vii. 85. 103.

13. *magis alba*. Bentley conjectured and edited *alma*; but (as Dacier has remarked) the rule is really, like most of the subsequent rules, a jest. 19. *mixto*. Al. *musto*, a very plausible reading. 22. *prandia*, 'lunch.' See Bek. Gallus, exc. I. sc. ix. p. 358. sq.

24. *miscebat mella*. This was for the *gustus* or *promulsis*, a *whet* to the appetite. Ibid. p. 361. Cp. Virg. Georg. iv. 102.

26. *leni mulso*. The emphasis is here placed on *leni* as opposed to

24. For *mulsum*, see Sat. III. ii. 16.

Murice Baiano melior Lucrina peloris,  
 Ostrea Circeiis, Miseno oriuntur echini,  
 Pectinibus patulis jactat se molle Tarentum.  
 Nec sibi cœnarum quivis temere arroget artem, 35  
 Non prius exacta tenui ratione saporum.  
 Nec satis est cara pisces avertere mensa,  
 Ignarum, quibus est jus aptius et quibus assis  
 Languidus in cubitum jam se conviva reponet.  
 UMBER ET ILIGHA nutritus glande rotundas 40  
 Curvat aper lances carnem vitantis inertem :  
 Nam Laurens malus est, ulvis et arundine pinguis.  
 Vineæ submittit capreas non semper edules.  
 Fecundæ leporis sapiens sectabitur armos.  
 Piscibus atque avibus quæ natura et foret ætas, 45  
 Ante meum nulli patuit quæsita palatum.  
 Sunt quorum ingenium nova tantum crustula promit.  
 Nequaquam satis in re una consumere curam ;  
 Ut si quis solum hoc, mala ne sint vina, laboret,

32. Lucrina. Epod. ii. 49.

33. Ostrea Circeiis. Juv. iv. 140.

34. Pectinibus, 'scallops.'  
 patulia,—Gr. *διπύρροις*,—'bi-  
 valves.'

36. 'Until he has mastered the art  
 of flavouring' (sc. by using the pro-  
 per sauces to each dish).

37. mensâ. i. e. 'fish board.'  
 carâ. Cp. v. 76.

avertere. Al. *averrere*, a reading  
 of equal authority.

The first is perhaps more idiomatic;  
 it is used of 'seizing by fraud or  
 violence,' and here, accordingly, is  
 interpreted, "fraudare mensam ali-  
 cujus delicati obsonio illo;" i. e. 'to  
 buy up before, or against, all com-  
 petitors.'

averrere = 'to sweep the board,'  
 has a more English sound.

39. i. e. 'will be tempted by a fresh  
 delicacy to begin again.'

40—42. UMBER. Fed in Umbria,  
 and the woods of the Apennines.

Laurens, 'among the marishes of  
 Laurentum.'

Actus aper, multos Vesulus quem  
 pinifer annos

Defendit, multosve palus Lau-  
 rentia, silvâ

Pastus arundinêâ . . .

Virg. *Æn.* x. 708.

41. Cp. Juv. i. 141 :

totos

Ponit apros, animal propter con-  
 vivia natum.

44. sapiens. "Tam a sapore quam  
 a sapientiâ, suavi Dilogiâ."—Bart.  
 Anglicè, 'a man of taste.'

armos. Sat. ii. viii. 89.

45. natura . . . ætas. i. e. for good

eating.

47. crustula. Sat. i. i. 25. 'Con-  
 fectionery, sweets.'

Quali perfundat pisces securus olivo.	51
Massica si cœlo supponas vina sereno,	
Nocturna, si quid crassi est, tenuabitur aura	
Et decedet odor nervis inimicus; at illa	
Integrum perdunt lino vitiata saporem.	
Surrentina vafer qui miscet sæce Falerna	55
Vina, columbino limum bene colligit ovo,	
Quatenus ima petit volvens aliena vitellus.	
Tostis marcentem squillis recreabis et Afra	
Potorem cochlea: nam lactuca innatat acri	
Post vinum stomacho; perna magis ac magis hillis	60
Flagitat immorsus refici, quin omnia malit,	
Quæcunque immundis fervent allata popinis.	
Est operæ pretium duplicis pernoscere juris	
Naturam. Simplex e dulci constat olivo,	
Quod pingui miscere mero muriaque decebit,	65
Non alia quam qua Byzantia putuit orca.	
Hoc ubi confusum sectis inferbuit herbis	
Corycioque croco sparsum stetit, insuper addes	
Pressa Venafranæ quod bacca remisit olivæ.	
Picenis cedunt pomis Tiburtia succo:	70

59. *lactuca*. This rule is illustrated by Martial, xiii. 14.:

Claudere quæ cœnas lactuca solebat avorum,  
Dic mihi cur nostras inchoat illa dapes?

61. *immorsus*, 'gnawed into;' metaph., 'stimulated.' Cp. Sat. ii. viii. 9.: *lassum pervellunt stomachum*.

The reading of many editions and a majority of MSS. is in *morsus*, a reading easier at first sight, but therefore more likely to be the adopted than the original one.

The context, which (vv. 51—62.) treats solely of wines and the taste for them, shows that the meaning of

*refici* is, 'to be freshened for renewed drinking.'

(Other construals and corrections may be seen in Bentley's and Orelli's notes. Smith's Dict., in voce, translates 'enfeebled'.)

62. Mart. i. xlii. 9.:

Quod fumantia qui tomacula raucus  
Circumfert tepidis coquus popinis.

63. *duplicis juria*, i.e. duorum jurium: 'the two kinds of sauces' (*the simple*, described in vv. 64, 65.; and *the compound*, in which the ingredients of vv. 67—69. are added. Cp. the recipe in Sat. ii. viii. 45. 47.).

66. i.e. Byzantine pickle.

68. *Corycio*. i.e. Cilician.

70. *Tiburtia*. Carm. i. vii. 14.: Tiburni . . . pomaria.

Nam facie præstant. Venucula convenit ollis,  
 Rectius Albanam fumo duraveris uvam.  
 Hanc ego cum malis, ego fæcem primus et allec,  
 Primus et invenior piper album cum sale nigro  
 Incretum puris circumposuisse catillis. 75  
 Immane est vitium dare millia terna macello  
 Angustoque vagos pisces urgere catino.  
 Magna movet stomacho fastidia, seu puer unctis  
 Tractavit calicem manibus, dum furta ligurit,  
 Sive gravis veteri crateræ limus adhæsit. 80  
 Vilibus in scopis, in mappis, in scobe quantus  
 Consistit sumptus? neglectis, flagitium ingens.  
 Ten' lapides varios lutulenta radere palma  
 Et Tyrias dare circum illota toralia vestes,  
 Oblitum, quanto curam sumptumque minorem 85  
 Hæc habeant, tanto reprehendi justius illis,  
 Quæ nisi divitibus nequeant contingere mensis?

71. *Venucula*, a species of grape, called also "sircula" and "stacula;" "ollis . . . aptissima."—Plin. H. N. xiv. 2. (4.)

*convenit ollis*, 'is suited for pre-serving.'  
*olla*, 'a jar.' Cp. *uvæ ollares*, Mart. vii. xx. 9.

72. *Rectius*. See on Ars P. 129.

73. *fæcem* . . . *allec*, 'wine lees and fish pickle,' mentioned together Sat. ii. viii. 9.

75. *Incretum*, 'sifted, sprinkled over.' "per incerniculum inspersum."—Sch. (Others expl. 'not separated,' which would rather be 'in-discretum'.)

*circumposuisse*. i. e. cruets were set round to (or between) the several guests.

79. Sat. i. iii. 81.

81. Cp. Sat. ii. viii. 10.; also Epist. i. v. 22. For an account of these table brushes, napkins, etc., see

Becker, Gallus, exc. iii. sc. ix. p. 368.; and p. 367. for the *toralia*.

83. *lapides varios*. i. e. coloured marbles, a tessellated floor.

*palma*. sc. a palm broom. Mart. xiv. 82. Cp. Juv. Sat. xiv. 59. sq.: Hospite venturo, cessabit nemo tuorum:

Verre pavimentum . . .

Nec perfusa luto sit porticus, et tamen uno

Semodio scobis hæc emendat servulus unus.

84. i. e. 'to hang soiled drapery round a purple couch. The *torus*, the soft stuffed couch, or cushioned part, upon the *lectus* or sofa; the *toralia*, the hangings falling round from it to the floor. Cp. Ov. Met. viii. 655.:

torus est de mollibus ulvis

Impositus lecto, spondâ pedibusque salignis.

Cp. below, Sat. ii. vi. 103.



Docte Cati, per amicitiam divosque rogatus  
 Ducere me auditum, perges quocunque, memento.  
 Nam quamvis referas memori mihi pectore cuncta, 90  
 Non tamen interpret tantundem juveris. Adde  
 Vultum habitumque hominis, quem tu vidisse beatus  
 Non magni pendis, quia contigit; at mihi cura  
 Non mediocris inest, fontes ut adire remotos  
 Atque haurire queam vitæ præcepta beatæ. 95

## SATIRA V.

Hoc quoque, Tiresia, præter narrata petenti  
 Responde, quibus amissas reparare queam res  
 Artibus atque modis. Quid rides? Jamne doloso  
 Non satis est Ithacam revehi patriosque penates  
 Adspicere? O nulli quidquam mentite, vides ut 5  
 Nudus inopsque domum redeam te vate, neque illic  
 Aut apotheca procis intacta est aut pecus: atqui  
 Et genus et virtus nisi cum re vilior alga est.  
 Quando pauperiem missis ambagibus horres,  
 Accipe qua ratione queas ditescere. Turdus. 10  
 Sive aliud privum dabitur tibi, devolet illuc,  
 Res ubi magna nitet domino sene; dulcia poma  
 Et quoscunque feret cultus tibi fundus honores,  
 Ante Larem gustet venerabilior Lare dives;  
 Qui quamvis perjurus erit, sine gente, cruentus 15

93. quia contigit. "What we have we prize not to the worth whiles we enjoy it."—Shaks. Much Ado, act iv. sc. 1.

94. Cp. Lucret. i. 926. (quoted on Carm. i. xxvi. 6.), and Cic. Acad. 1. 2. (8.)

SAT. V.

1. Hoc quoque Tiresia. The idea

of this dialogue is taken from the Homeric scene in Hades, Odyss. λ. 90. sqq.

8. vilior algâ. Cp. Virg. Ecl. vii. 42.

15. 'Wicked or worthless as he may be.'

sine gente, 'of no gens,' i. e. not a freeman.

Sanguine fraterno, fugitivus, ne tamen illi  
 Tu comes exterior, si postulet, ire recuses.  
 Utne tegam spurco Damæ latus? Haud ita Trojæ  
 Me gessi certans semper melioribus. Ergo  
 Pauper eris. Fortem hoc animum tolerare jubebo; 20  
 Et quondam majora tuli. Tu protinus unde  
 Divitias ærisque ruam dic augur acervos.  
 Dixi equidem et dico: captes astutus ubique  
 Testamenta senum, neu si vafer unus et alter  
 Insidiatorem præroso fugerit hamo, 25  
 Aut spem deponas aut artem illusus omittas.  
 Magna minorve foro si res certabitur olim,  
 Vivet uter locuples sine gnatis, improbus, ultro  
 Qui meliorem audax vocet in jus, illius esto  
 Defensor; fama civem causaque priorem 30  
 Sperne, domi si gnatus erit fecundave conjux.  
 Quinte puta aut Publi,—gaudent prænomine molles  
 Auriculæ—tibi me virtus tua fecit amicum:  
 Jus anceps novi, causas defendere possum;  
 Eripiet quivis oculos citius mihi, quam te 35  
 Contemptum cassa nuce pauperet: hæc mea cura est,

18. *tegam . . . latus.* Juv. iii. 131.:  
 Divitis hic servi claudit latus in-  
 genuorum  
 Filius.  
 Cp. Ov. Fast. v. 68.  
 20. *τλησονται ἐν στήθεσιν ἔχων*  
*ταλαπενθέα θυμόν.*  
*ἤδη γὰρ μάλα πόλλ' ἔπαθον*  
*κ. τ. λ.*  
 Odyss. ε. 222.; cp. v. 18.  
 perfer et obdura; multo graviora  
 tulisti. Ov. Trist. v. xi. 7.  
 (See Carm. i. vii. 30.)  
 22. *ruam.* Used transitively. So  
 Lucret. vi. 726.:  
 "ruit intus arenam."  
 So Virg. G. i. 105. Orelli quotes  
 "corruiere divitias" from Plaut. Rud.  
 II. vi. 58.  
 25. Cp. Martial, vi. 63.; and Lu-  
 cian, in Timone, 21.:  
*οἷος αὐτοῦς ὁ δύνῳς . . . διέφυγεν,*  
*οὐκ ὀλίγον τὸ δέλεαρ καταπιών.*  
 Cp. v. 44., and Juv. xii. 123.:  
 Delebit tabulas, <sup>æger</sup>inclusus carcere  
*nassæ.*  
 (i. e. caught like a fish in the basket  
 snare.)  
 32. *prænomine.* i. e. they are  
 proud of their prænomen, as the dis-  
 tinction of a free man. So the  
 emancipated Dama, in Pers. v. 79.:  
 momento turbinis exit  
 Marcus Dama.

Ne quid tu perdas neu sis jocus. Ire domum atque  
 Pelliculam curare jube; si cognitor ipse;  
 Persta atque obdura, seu rubra canicula findet  
 Infantes statuas, seu pingui tentus omaso 40  
 Furius hibernas cana nive conspuet Alpes.  
 Nonne vides, aliquis cubito stantem prope tangens  
 Inquiet, ut patiens, ut amicis aptus, ut acer?  
 Plures annabunt thunni et cetaria crescent.  
 Si cui præterea validus male filius in re 45  
 Præclara sublatus aletur, ne manifestum  
 Cælibis obsequium nudet te, leniter in spem  
 Arrepe officiosus, ut et scribare secundus  
 Heres et, si quis casus puerum egerit Orco,  
 In vacuum venias: perraro hæc alea fallit. 50  
 Qui testamentum tradet tibi cunque legendum,  
 Abnuere et tabulas a te remove memento,  
 Sic tamen ut limis rapias quid prima secundo  
 Cera velit versu; solus multisne coheres,

38. *Pelliculam curare.* i. e. to make himself comfortable. Epist. i. ii. 29.; i. iv. 15.

*curare cutem* expresses the idea of show, smartness, or comfort; *curare membra* (as Sat. ii. ii. 80.) or *corpus* (as Virg. Æn. iii. 511.), of refreshment after fatigue.

39. *obdura.* See note on v. 20.

39-41. *seu rubra . . . conspuet Alpes.* These lines, with their misapplied ingenuity of metaphor and epithet, are thought to be wholly parodied from Furius's poems. (See Sat. i. x. 36.)

*rubra* is perhaps a forced synonym for *flagrans* or *feruens*.

*Infantes* is strained from the prov. (Ep. ii. ii. 83.), "statuâ taciturnius."

*conspuet Alpes* is allowed to be

the phrase on which the nickname *Alpinus* is founded.

*pingui omaso* is a coarse phrase, unfit for epic poetry; and either ridiculed on that ground, or else an actual description of the poet's figure and voracity.

44. *annabunt thunni.* Cp. Aristoph. Eqq. 313.:

*τοὺς φόρους θυνοσκοῶν* (said of Cleon on the look-out for foreign tributes).

45. *validus male*, 'an invalid.'

46. *sublatus.* Virg. Æn. ix. 203.: *sublatum erudiit.* So *susceptus*, as in Cic. Tusc. iii. 1.

53. *limis rapias*, 'learn by a rapid side-glance.'

*secundo versu.* The second line would name the heir, as the first line the testator.

54. *coheres.* Again, v. 107.

Veloci percurrere oculo. Plerumque recoctus 55  
 Scriba ex quinqueviro corvum deludet hiantem,  
 Captatorque dabit risus Nasica Corano.  
 Num furis? an prudens ludis me obscura canendo?  
 O Laërtiade, quidquid dicam aut erit aut non :  
 Divinare etenim magnus mihi donat Apollo. 60  
 Quid tamen ista velit sibi fabula, si licet, ede.  
 Tempore quo juvenis Parthis horrendus, ab alto  
 Demissum genus Ænea, tellure marique  
 Magnus erit, forti nubet procera Corano  
 Filia Nasicae, metuentis reddere soldum. 65  
 Tum gener hoc faciet : tabulas socero dabit atque  
 Ut legat orabit ; multum Nasica negatas  
 Accipiet tandem tacitus leget, invenietque  
 Nil sibi legatum præter plorare suisque.  
 Illud ad hæc jubeo : mulier si forte dolosa 70  
 Libertusve senem delirum temperet, illis  
 Accedas socius ; laudes, lauderis ut absens :  
 Adjuvat hoc quoque, sed vincit longe prius ipsum  
 Expugnare caput. Scribet mala carmina vecors :  
 Laudato. Scortator erit : cave te roget ; ultro 75  
 Penelopam facilis potiori trade. Putasne?  
 Perduci poterit tam frugi tamque pudica,

55. *recoctus scriba ex quinqueviro.* i. e. a practised man of business, not easily imposed upon.

*recoquere.* "Sæpius = 'in alios formare usus'" (see on *Carm.* II. i. 38.): "est igitur . . . mutata conditione factus quæsticuli causâ scriba ex quinqueviro."—Orelli.

The scribes (see *Dict. of Antiqu.* art. *SCRIBA*) were notaries or secretaries, public servants, whose office was to register the public deeds of the senate, or the magistrates (e. g. prætors, ædiles) to whom they were attached. Cicero, in *Verr.* iii. 79., calls them "*ordo honestus . . . quod eorum hominum fidei tabulæ publicæ*

*periculaque magistratuum (judicial records) committuntur.*" Horace held for a time a *scriptus quæstorius*. (*Cp.* *Sat.* II. vi. 36.)

*quinqueviri* were *commissioners* of various kinds.

58. *furis.* *Cp.* the Gr. *μυρτίς*, from *μαίνομαι*.

62. *juvenis.* *Carm.* I. ii. 41.

*Parthis horrendus.* *Carm.* IV. xv. 7.

65. *soldum.* i. e. solidum, 'his

debt;' lit., 'his whole debt.'

69. *plorare.* *Sat.* I. x. 91.

75. *cave te roget,* 'do not wait to be asked.'

Quam nequiere proci recto depellere cursu ?  
 Venit enim magnum donandi parca juvenus,  
 Nec tantum veneris quantum studiosa culinæ : 80  
 Sic tibi Penelope frugi est, quæ si semel uno  
 De sene gustarit tecum partita lucellum,  
 Ut canis a corio nunquam absterrebitur uncto.  
 Me sene quod dicam factum est : anus improba Thebis  
 Et testamento sic est elata : cadaver 85  
 Unctum oleo largo nudis humeris tulit heres,  
 Scilicet elabi si posset mortua ; credo,  
 Quod nimium institerat viventi. Cautus adito,  
 Neu desis operæ neve immoderatus abundes.  
 Difficilem et morosum offendet garrulus ; ultrc 90  
 Non etiam sileas. Davus sis comicus atque  
 Stes capite obstipo, multum similis metuenti.  
 Obsequio grassare ; mone, si increbuit aura,  
 Cautus uti velet carum caput ; extrahe turba  
 Oppositis humeris ; aurem substringe loquaci. 95  
 Importunus amat laudari : donec Ohe jam !  
 Ad cælum manibus sublatis dixerit, urge et  
 Crescentem tumidis infla sermonibus utrem.  
 Cum te servitio longo curaque levarit

79. enim. Refer to nequiere.

82. lucellum. (Dimin. of *lucrum*) : dulce lucellum, Epist. I. xviii. 102.

83. χαλεπὸν χορίῳ κῶνα γεῦσαι.

Theocr. Id. x. 11.

84. Thebis. Tiresias speaks in character, as a Theban.

87. elabi. Used here in its strict sense of 'slipping off, or away ;' but also in a general sense, as in Liv. xxxix. 51. : ut nemo inde elabi posset.

si posset, 'to see if she could,' 'so that she might if possible ;' an idiom common in Greek : e. g. Thuc. i. 58. ; Hom. Il. β. 72., v. 464. ; and Odys. i. 94., *ἥν σου ἀκούσῃ*, fol-

lowed by the answering clause, *ἦδ' ἴνα* . . . Cp. Virg. *Æn.* iv. 85.

89. immoderatus abundes. Cp. Ep. I. xiii. 5.

90. ultro non sileas, 'you must not be too silent.'

ultro, a cognate form of *ultra* (which is confounded with it here in some edd.).

93. increbuit, 'has freshened.'

Crebrescunt optatæ auræ.

Virg. *Æn.* i. 530.

Cp. Georg. i. 359.

96. Ohe jam ! Sat. I. v. 12.

99. servitio. Cic. Parad. 5. : An eorum servitus dubia est qui cupiditate peculii nullam conditionem recusant durissimæ servitutis ?

Et certum vigilans, Quartæ esto partis Ulixes,	100
Audieris, heres : Ergo nunc Dama sodalis	
Nusquam est ? unde mihi tam fortem tamque fidelem ?	
Sparge subinde et, si paulum potes, illacrimare ; est	
Gaudia prodentem vultum celare. Sepulcrum	
Permissum arbitrio sine sordibus exstrue : funus	105
Egrege factum laudet vicinia. Si quis	
Forte coheredum senior male tussiet, huic tu	
Dic, ex parte tua seu fundi sive domus sit	
Emptor, gaudentem nummo te addicere. Sed me	
Imperiosa trahit Proserpina : vive valeque.	110

## SATIRA VI.

Hoc erat in votis : modus agri non ita magnus,  
Hortus ubi et tecto vicinus jugis aquæ fons  
Et paulum silvæ super his foret. Auctius atque  
Di melius fecere. Bene est : nihil amplius oro,

100. *certum vigilans*, 'wide awake.' Ovid has *incertum vigilans* ('between sleeping and waking'), *Epist.* x. 9.

*Quartæ partis heres*. The more technical phrase was *heres ex quadrante*, or *heres ex teruncio*.

101. *Ergo*. *Carm.* I. xxiv. 5.

102. *unde*, with *acc.* So *Sat.* II. vii. 116.

103. *Sparge*, 'let fall' expressions of this kind. *Cp.*:

*spargere voces*

*In vulgum ambiguas.*

*Virg. Æn.* II. 98.

*subinde*, 'presently.' *Ep.* I. viii.

15.

109. *nummo*. i. e. at a nominal price.

*addicere*. Used nearly in a future sense: 'that you *are willing to make it over.*'

On this subject of inheritances we may compare the satirical *ignotus heres* of *Carm.* II. xviii. 6., and the marked mention by Suetonius (c. 66.) of Augustus's liberal resolution, "*qui nunquam ex ignoti testamento capere quidquam sustinuerit,*" and "*legata . . . relicta sibi aut statim liberis eorum concedere, aut, si pupillari statu essent, die virilis togæ vel nuptiarum cum incremento restituere consueverat.*"

(All the best Emperors followed the same rule. Caligula, on the contrary (c. 38.), even extorted property by forced wills.)

## SAT. VI.

1. *Hoc erat in votis*. *Epist.* I. xviii. 106-7.

4. *bene est*. *Cp.* *Di bene fecerunt*, *Sat.* I. iv. 17.

Maia nate, nisi ut propria hæc mihi munera faxis. 5  
 Si neque majorem feci ratione mala rem,  
 Nec sum facturus vitio culpave minorem;  
 Si veneror stultus nihil horum: O si angulus ille  
 Proximus accedat, qui nunc denormat agellum!  
 O si urnam argenti fors quæ mihi monstret, ut illi, 10  
 Thesaurο invento qui mercenarius agrum  
 Illum ipsum mercatus aravit, dives amico  
 Hercule!—; si quod adest gratum juvat, hac prece te oro;  
 Pingue pecus domino facias et cetera præter  
 Ingenium, utque soles, custos mihi maximus adsis. 15  
 Ergo ubi me in montes et in arcem ex urbe removi,  
 Quid prius illustrem satiris musaque pedestri?  
 Nec mala me ambitio perdit nec plumbeus Auster  
 Auctumnusque gravis, Libitinæ quæstus acerbæ.  
 Matutine pater, seu Jane libentius audis, 20  
 Unde homines operum primos vitæque labores  
 Instituunt—sic dis placitum—, tu carminis esto  
 Principium. Romæ sponsorem me rapis. Eja,  
 Ne prior officio quisquam respondeat, urge.

5. *Maia nate*. Mercury was *κεφαλῆος, ἐπιούριος θεός* (cp. Sat. II. iii. 68.), and especially a protector of Horace. Carm. II. vii. 13., II. xvii. 29.

*propria*. Sat. II. ii. 129.

8. *veneror*. Cp. Carm. Sec. 49.

9. *denormat*, 'makes irregular,' 'takes off from the line or square of...'

10—13. *urnam argenti*. *Hercule*. Copied by Pers. Sat. II. 11. Mercury "præerat *apertis* lucris, *Hercules opertis*."—Orelli.

13. *quod adest*. Carm. III. xxix. 32.

*gratum juvat*. "Ita juvat ut gratum sit animo meo."—Orelli.

16. *montes et arcem*. *Hendiadys*, 'my mountain home.' Cp. Carm. III. iv. 21.

17. *pedestri*, 'prosaic.' Carm. II. xii. 9.; Ars P. 95.

19. *Auctumnus*, the unhealthy season; grave tempus, Carm. III. xxiii. 8. Juv. x. 221.:

Quot Themison ægros autumno occiderit uno.

20. *Jane*. For a like use of the vocative, cp. Tibull. I. vii. 53.:  
*sic venias hodie.*

Theocr. xvii. 66.:

*ἄλβιε κῶπε γένοιο*.

*audis*. As Gr. *ἀκούεις* = appellaris. So Milton (P. L. iii. 7.):

"Or hearest thou rather, pure ethereal stream?"

23. *Romæ*, 'when at Rome.' *sponsorem*. Ep. II. ii. 67.

Sive Aquilo radit terras seu bruma nivalem 25  
 Interiore diem gyro trahit, ire necesse est.  
 Postmodo, quod mi obsit, clare certumque locuto  
 Luctandum in turba et facienda injuria tardis.  
 Quid vis, insane, et quas res agis? improbus urget  
 Iratis precibus; tu pulses omne quod obstat, 30  
 Ad Mæcenatem memori si mente recurras.  
 Hoc juvat et melli est; non mentiar; at simul atras  
 Ventum est Esquilias, aliena negotia centum  
 Per caput et circa saliunt latus. Ante secundam  
 Roscius orabat sibi adesses ad Puteal cras. 35  
 De re communi scribæ magna atque nova te  
 Orabant hodie meminisses, Quinte, reverti.  
 Imprimat his cura, Mæcenas, signa tabellis.  
 Dixeris, Experiar: Si vis, potes, addit et instat.  
 Septimus octavo propior jam fugerit annus, 40

26. *interiore gyro*, 'an inner or contracted circle.'

*bruma*, from, *brevissima* (sc. dies).

*trahit*, 'draws on slowly,' expresses the gradual as well as the late dawning of winter days. Others take it as *contrahit*, Engl. '*draws in*;' "minus accurate," Or.

27. *quod mi obsit* . . . , 'stipulations which may bring me into trouble.' There is perhaps an allusion here to the apophthegm of one of the Seven Sages, *ἐγγὺν πῶρα δ' ἄτην*, quoted among others in Plato, *Charm.* p. 165. s. 27. (We may compare also S. S. Prov. vi. 1.)

29. *improbus urget*. i. e. 'he abuses me without measure.'

30. *tu pulses*. "Comice de se loquitur 2<sup>da</sup> personâ."—Gesner. Orelli assigns the sentence to the 'improbus.'

32. *Hoc*, 'this,' i. e. the sense of my intimacy with Mæcenas.

*melli* (Dat. of *mel*), 'is delicious to me.'

*atras Esquilias*, 'the gloomy Es-

quiline.' See the descr. of it as a common burial ground in Sat. i. viii. 10—16.

35. *sibi adesses*. i. e. as a witness. Cic. Pro Quint. 6.: *ad tabulam Sestiam sibi adsint*. Cp. i. ix. 38.

*Puteal*. See Dict. of Antiqq. Cp. Ep. i. xix. 8.

36. *scribæ*. See the last Sat. v. 56.

38. *signa*. The signet of Augustus and the right of using it in his name was entrusted to Mæcenas, with the prefecture of Italy, in B.C. 31.

40. *fugerit* = "fugit, nisi fallor," Döring: 'it must be now nearly eight years.' See Carm. i. xi. 7.

*Septimus octavo*. These markings of time seem inconsistent with the dates proposed by Bentley. (See Chronol. Table, part i. p. ix.) The mention of the signet (v. 38.) and the Dacian war, or the rumours of it (v. 53.; cp. Carm. iii. vi. 14.), appear to determine the composition of



Ex quo Mæcenas me cœpit habere suorum  
 In numero, duntaxat ad hoc, quem tollere rheda  
 Vellet iter faciens et cui concedere nugas  
 Hoc genus: Hora quota est? Threx est Gallina Syro par?  
 Matutina parum cautos jam frigora mordent; 45  
 Et quæ rimosa bene deponuntur in aure.  
 Per totum hoc tempus subjectior in diem et horam  
 Invidiæ noster. Ludos spectaverat una,  
 Luserat in campo: Fortunæ filius! omnes.  
 Frigidus a rostris manat per compita rumor: 50  
 Quicumque obvius est, me consulit: O bone,—nam te  
 Scire, deos quoniam propius contingis, oportet—  
 Num quid de Dacis audisti? Nil equidem. Ut tu  
 Semper eris derisor! At omnes di exagitent me,  
 Si quidquam. Quid? militibus promissa Triquetra 55  
 Prædia Cæsar an est Itala tellure daturus?  
 Jurantem me scire nihil mirantur ut unum

this satire to the year 30 B.C., or the close of 31 B.C. If so, the first introduction of the poet to his patron (see Sat. I. vi. 61.) was in 39, or the beginning of 38 B.C. This will agree with the date 37 B.C. for the journey to Brundisium. There is a marking of time in Sat. II. iii. 185., where reference is made to Agrippa's ædileship in 33 B.C.

41. Sat. I. vi. 62.

44. *Threx Syro par*. "Gladiatorum compositiones," Cic. Ad Fam. II. viii.

46. *rimosâ*. *Patulæ aures*, Epist. I. xviii. 70. Contr., *tutis auribus*, Carm. I. xxvii. 18. Terent. Eun. I. ii. 23. sq.:

Quæ vera audiui, taceo, et contineo optime:

Sin falsum...

Plenus rimarum sum, hac atque illac perfluo.

48. *noster*, 'our friend.' Horace

adopts the familiar half-sarcastic term used of him by his acquaintance.

I have followed Orelli's punctuation; it makes the construction of *subjectior* less irregular; but the meaning of *noster* need not be affected by it.

50. *Frigidus*, 'cold,' i. e. ill-natured.

55. *Triquetra tellure*, 'Sicily.' Cp. Lucret. i. 718.:

Insula quem (sc. Empedoclem) Triquetris terrarum gessit in oria.  
 Cp. Ov. Fast. iv. 420., Trinacria. A division of lands was made for the veterans in the winter of 30 B.C. (There had been one after the Sicilian war, which some (a. g. Clinton, F. H. in 36 B.C.) suppose to be intended in this passage. But see the note on v. 40.)

57. *unum*. Emphatic, as when used with superlatives.

Scilicet egregii mortalem atlique silenti.  
 Perditur hæc inter misero lux non sine votis:  
 O rus, quando ego te adspiciam, quandoque licebit, 60  
 Nunc veterum libris nunc somno et inertibus horis  
 Ducere sollicitæ jucunda obliuia vitæ?  
 O quando faba Pythagoræ cognata simulque  
 Uncta satis pingui ponentur oluscula lardo?  
 O noctes cœnæque deum! quibus ipse meique 65  
 Ante Larem proprium vescor vernasque procaces  
 Pasco libatis dapibus. Prout cuique libido est,  
 Siccat inæquales calices conviva solutus  
 Legibus insanis, seu quis capit acria fortis  
 Pocula seu modicis uvescit lætius. Ergo 70  
 Sermo oritur, non de villis domibusve alienis,  
 Nec male necne Lepos saltet; sed quod magis ad nos  
 Pertinet et nescire malum est agitamus: utrumne  
 Divitiis homines an sint virtute beati;  
 Quidve ad amicitias, usus rectumne, trahat nos; 75  
 Et quæ sit natura boni summumque quid ejus.  
 Cervius hæc inter vicinus garrit aniles  
 Ex re fabellas. Si quis nam laudat Arelli  
 Sollicitas ignarus opes, sic incipit: Olim  
 Rusticus urbanum murem mus paupere fertur 80  
 Accepisse cavo, veterem vetus hospes amicum,  
 Asper et attentus quæsitis, ut tamen arctum  
 Solveret hospitiiis animum. Quid multa? neque ille  
 Sepositi ciceris nec longæ invidit avenæ,  
 Aridum et ore ferens acinum semesaque lardi 85

63. faba Pythagoræ cognata.  
 See Lucian, βίων πρᾶσις, c. 6.; and  
 δνειρος, c. 4.: μήτε κυάμους ἐσθλῆιν,  
 ἡδιστον ἐμοὶ γούν ὕψον ἐκτρέπεζον  
 ἀποφαίνων . . . . κυάμους φαγόντα,  
 ὡς ἂν εἰ τὴν κεφαλὴν τοῦ πατρὸς  
 ἐδηδῶκεις.

66. Cp. Epod. ii. 65.

69. Legibus insanis. Carm. II  
 vii. ad fin.

70. uvescit. So uvidua, Carm. IV.  
 v. 39.

75. Ov. Ex Pont. II. iii. 8.:

Vulgus amicitias utilitate probat.

Frusta dedit, cupiens varia fastidia cœna  
 Vincere tangentis male singula dente superbo :  
 Cum pater ipse domus palea porrectus in horna  
 Esset ador loliumque, dapis meliora relinquens.  
 Tandem urbanus ad hunc : Quid te juvat, inquit, amica,  
 Prærupti nemoris patientem vivere dorso ? 91  
 Vis tu homines urbemque feris præponere silvis ?  
 Carpe viam, mihi crede, comes, terrestria quando  
 Mortales animas vivunt sortita neque ulla est  
 Aut magno aut parvo leti fuga : quo, bone, circa, 95  
 Dum licet, in rebus jucundis vive beatus,  
 Vive memor quam sis ævi brevis. Hæc ubi dicta  
 Agrestem pepulere, domo levis exsilit ; inde  
 Ambo propositum peragunt iter, urbis aventes  
 Mœnia nocturni subrepere. Jamque tenebat 100  
 Nox medium cœli spatium, cum ponit uterque  
 In locuplete domo vestigia, rubro ubi cocco  
 Tincta super lectos canderet vestis eburnos,  
 Multaque de magna superessent fercula cœna,  
 Quæ procul exstructis inerant hesterna canistris. 105  
 Ergo ubi purpurea porrectum in veste locavit  
 Agrestem, veluti succinctus cursitat hospes  
 Continuatque dapes, nec non verniliter ipsis  
 Fungitur officiis, prælambens omne quod affert.  
 Ille cubans gaudet mutata sorte bonisque 110  
 Rebus agit lætum convivam, cum subito ingens

87. male. i. e. 'scarcely, daintily, touching.'

superbo. i. e. 'fanciful ;' joined with *fastidia* again in Ep. II. i. 215.

95. This is commonly compared with Eurip. Alc. 782. sqq.

103. lectos, vestis. See on Sat. II. iv. 84.

canderet, 'glowed, shone brilliantly ;' almost always restricted to the idea of 'whiteness' or 'heat.'

105. procul, 'apart,' not necessarily 'afar.' Cp. Epist. I. vii. 32. (Gean. expl. "in altum," quoting Virg. Ecl. i. 83., which hardly supports the explanation.)

108. ipsis fungitur, 'performs the actual duties of a page ;' or, perhaps, 'performs to the life.'

111. agit lætum convivam, 'enjoys himself ;' lit., 'plays the guest ;' a form of expr. analogous to *ducem profitetur*, *shows the* (skill and cha-

Valvarum strepitus lectis excussit utrumque.  
 Currere per totum pavidi conclave, magisque  
 Exanimes trepidare, simul domus alta Molossis  
 Personuit canibus. Tum rusticus : Haud mihi vita 115  
 Est opus hac, ait, et valeas ; me silva cavusque  
 Tutus ab insidiis tenui solabitur ervo.

## SATIRA VII.

JAMDUDUM ausculto et cupiens tibi dicere servus  
 Pauca reformido. Davusne ? Ita, Davus, amicum  
 Mancipium domino et frugi quod sit satis, hoc est,  
 Ut vitale putes. Age, libertate Decembri,  
 Quando ita majores voluerunt, utere ; narra. 5  
 Pars hominum vitiis gaudet constanter, et urget  
 Propositum ; pars multa natat, modo recta capessens,  
 Interdum pravis obnoxia. Sæpe notatus  
 Cum tribus anellis, modo læva Priscus inani,  
 Vixit inæqualis, clavum ut mutaret in horas ; 10  
 Ædibus ex magnis subito se conderet, unde  
 Mundior exiret vix libertinus honeste ;  
 Jam mœchus Romæ, jam mallet doctor Athenis  
 Vivere : Vertumnis quotquot sunt natus iniquis.

racter of a) *general*, Ov. Art. Am. i. 181. Cp. Virg. Æn. ii. 591. : *confessa* Deam. So in Moschus, Europa, 79. : *κρύψε θεόν*, *he hid the god* (i. e. his true character as one).  
 114. Molossia. Epod. vi. 5.

## SAT. VII.

4. *Ut vitale putes.* i. e. not too good to live. Cp. Ov. Am. II. vi. 39. :

Optima prima fere manibus rapiuntur avaris ;  
 Implentur numeris deteriora suis.

Decembri. Sat. II. iii. 5.

10. *inæqualis.* Sat. I. iii. 9.

*clavum mutaret.* See Dict. of Antiqq., art. CLAVUS ; with the quotation from Ovid, Trist. IV. x. 35. : *clavi mensura coacta est.*

13. *mœchus*, 'a rake.'

14. *Vertumnis natus iniquis.* Cp. Sat. II. iii. 8., Iratis natus dis ; Epist. II. i. 68., Jove sequo. 'Born under the evil star of all the Vertumni.'

*Vertumnus* (from *verto*), the god of change.

Scurra Volanerius, postquam illi justa cheragra 15  
 Contudit articulos, qui pro se tolleret atque  
 Mitteret in phimum talos, mercede diurna  
 Conductum pavit : quanto constantior isdem  
 In vitiliis, tanto levius miser ac prior illo,  
 Qui jam contento, jam laxo fune laborat. 20  
 Non dices hodie quorsum hæc tam putida tendant,  
 Furcifer ? Ad te, inquam. Quo pacto, pessime ? Laudas  
 Fortunam et mores antiquæ plebis, et idem,  
 Si quis ad illa deus subito te agat, usque recuses,  
 Aut quia non sentis quod clamas rectius esse, 25  
 Aut quia non firmus rectum defendis et hæres  
 Nequidquam cœno cupiens evellere plantam.  
 Romæ rus optas ; absentem rusticus urbem  
 Tollis ad astra levis. Si nusquam es forte vocatus  
 Ad cœnam, laudas securum olus ac, velut usquam 30  
 Vinctus eas, ita te felicem dicis amasque,  
 Quod nusquam tibi sit potandum. Jusserit ad se  
 Mæcenas serum sub lumina prima venire

Mille habet ornatus, mille decenter habet. Tibull. iv. ii. 14.

See Propert. iv. 2., and the Dict. of Biography.

15. *Scurra*, "urbanus," Schol. Cp. Epist. i. xv. 27-8.

16. *qui pro se*, etc. Cp. Cowper (Task, The Sofa).

'The paralytic who can hold her cards,

But cannot play them,' etc.

17. *phimum*, 'a dicebox;' synonymous with *fritillus*, Juv. xiv. 5; *turricula*, Mart. xiv. 16.

18. *isdem*. Al. *idem*.

19. *levius miser*, 'less wretched,' or, with less sense of being so.

20. A proverb evidently for an inconstant character, — 'now strict, now slack;' but it is a question whether it is derived primarily from

the coupling of animals, or harnessing them, or from sail-ropes, or pulleys of any kind.

21. *putida*, 'rotten' (see Sat. ii. iii. 75.); here = not worth attention, tiresome, tedious: as *putidiusculi*, Cic. ad Fam. vii. 5. Cp. the *ἀνργμα σημαίνει σαθρόν* of Eur. Suppl. 1064.

22. *Furcifer* = 'rascal.' The *furca* was a sort of portable pillory; *ire sub furcam* expresses abject slavery, v. 66.

27. *cœno*. This is thought to be taken from a Greek proverb, *ἐκ τῶς πηλοῦ πόδας ἔχειν*.

28. Epist. i. viii. 12.

31. *amasque*, 'you congratulate and hug yourself on not having to go out.'

38. *serum*. Cp. *vespertinus*, Sat.

Convivam : Nemon' oleum feret ocius ? ecquis  
 Audit ? cum magno blateras clamore fugisque. 35  
 Mulvius et scurræ tibi non referenda precati  
 Discedunt. Etenim fateor me, dixerit ille,  
 Duci ventre levem, nasum nidore supinor,  
 Imbecillus, iners, si quid vis, adde, popino ;  
 Tu cum sis quod ego et fortassis nequior, ultro 40  
 Insectere velut melior verbisque decoris  
 Obvolvas vitium ? Quid, si me stultior ipso  
 Quingentis empto drachmis deprenderis ? Aufer  
 Me vultu terrere ; manum stomachumque teneto,  
 Dum quæ Crispini docuit me janitor edo. 45  
 Te conjux aliena capit, metricula Davum :  
 Peccat uter nostrum cruce dignius ? Acris ubi me  
 Natura intendit, sub clara nuda lucerna  
 Quæcunque excepit turgentis verbera caudæ,  
 Clunibus aut agitavit equum lasciva supinum, 50  
 Dimittit neque famosum neque sollicitum, ne  
 Ditiior aut formæ melioris meiat eodem.  
 Tu cum projectis insignibus, annulo equestri

II. iv. 17. Epist. I. v. 3. : Supremo sole . . .

lumina prima. Epist. II. ii. 98. *περὶ λύχνων ἀφδρ*, Herod. vii. 215. So Juven. x. 339. : ante lucernas.

34. Nemon', etc.

Verumne ? itane ? ocius adsit  
 Huc aliquis ! Nemon' ? Turgescit  
 vitrea bilis.

Pers. iii. 7.  
 oleum. i. e. oil for lights to light  
 you on your way.

35. fugisque, 'you hurry off.' Al.  
 furisque.

36. scurræ, 'hangers-on,' expect-  
 ing to dine with you. Cp. Epist. I.  
 xv. 28.

37. dixerit ille. sc. Mulvius. 'He  
 will say, perhaps, in justification, I  
 am a mere diner-out, an idler, a

tavern-haunter ; but so are you,  
 though you dress up your tastes in  
 a specious garb, and pretend to be a  
 friend, not a parasite.'

42. Quid si. Davus here resumes  
 his own part.

43. quingentis drachmis, about  
 £20, reckoning the drachma at  
 9½d. The price of a page (puer), in  
 Epist. II. ii. 5., is three times the  
 sum.

45. Crispini janitor. As Horace  
 is supposed (in Sat. I. i. 120.) to  
 draw his philosophy from Crispinus,  
 so his slave from the janitor. Some-  
 thing like this is in Aristoph. Acharn.  
 402. :

ὁ τρισμακάρι' Εὐριπίδῃ  
 ὁδ' ὁ δούλος οὐτωσὶ σοφῶς ὑποκρι-  
 νεται.

Romanoque habitu, prodixit ex iudice Dama  
 Turpis, odoratum caput obscurante lacerna, 55  
 Non es quod simulas? Metuens induceris atque  
 Altercante libidinibus tremis ossa pavore.  
 Quid refert, uri, virgis ferroque necari  
 Auctoratus eas, an turpi clausus in arca,  
 Quo te demisit peccati conscia herilis, 60  
 Contractum genibus tangas caput? Estne marito  
 Matronæ peccantis in ambo justa potestas?  
 In corruptorem vel justior. Illa tamen se  
 Non habitu mutata loco, peccatae superne.  
 Cum te formidet mulier neque credat amanti, 65  
 Ibis sub furcam prudens dominoque furenti  
 Committes rem omnem et vitam et cum corpore famam.  
 Evasti: credo, metues doctusque cavebis;  
 Quæres quando iterum paveas iterumque perire  
 Possis, o toties servus! Quæ bellua ruptis 70  
 Cum semel effugit, reddit se prava catenis?  
 Non sum mœchus, ais; neque ego, hercule, fur, ubi vasa  
 Prætereo sapiens argentea: tolle periculum,  
 Jam vaga prosiliet frenis natura remotis.  
 Tune mihi dominus, rerum imperiis hominumque 75  
 Tot tantisque minor, quem ter vindicta quaterque  
 Imposita haud unquam misera formidine privet?  
 Adde super dictis quod non levius valeat: nam  
 Sive vicarius est, qui servo paret—uti mos  
 Vester ait—seu conservus; tibi quid sum ego? Nempe eo

68. *evasti*, *evasisti*.73. *tolle periculum*. Cp. *Epist.* i. xvi. 53.74. *Jam*, 'at once.'76. *Pers.* v. 124. (add v. 175.):*Liber ego. Unde datum hoc sumis, tot subdite rebus?**An dominum ignoras, nisi quem vindicta relaxat?**vindicta* (prop. *res vindicata*, thenused, as here, for the old word *festuca* =), the rod of the prætor which he laid on the slave's head in the ceremony of manumission.78. *super dictis*. *après les énoncés*. Cp. *super hoc*, *Epist.* ii. ii. 24.80. *vester mos*, 'the maxim of you masters.'

Tu, mihi qui imperitas, alii servis miser atque  
 Duceris ut nervis alienis mobile lignum.  
 Quisnam igitur liber? Sapiens sibi qui imperiosus,  
 Quem neque pauperies neque mors neque vincula terrent,  
 Responsare cupidinibus, contemnere honores 85  
 Fortis, et in se ipso totus, teres atque rotundus,  
 Externi ne quid valeat per leve morari,  
 In quem manca ruit semper fortuna. Potesne  
 Ex his ut proprium quid noscere? Quinque talenta  
 Poscit te mulier, vexat foribusque repulsum 90  
 Perfundit gelida, rursus vocat: eripe turpi  
 Colla jugo; Liber, liber sum, dic age! Non quis:  
 Urget enim dominus mentem non lenis et acres  
 Subjectat lasso stimulos versatque negantem.  
 Vel cum Pausiaca torpes, insane, tabella, 95  
 Qui peccas minus atque ego, cum Fulvi Rutubæque  
 Aut Pacideiani contento poplite miror  
 Prælia rubrica picta aut carbone, velut si  
 Re vera pugnent, feriant vitentque moventes  
 Arma viri? Nequam et cessator Davus; at ipse 100  
 Subtilis veterum iudex et callidus audis.

81. *alii*. The reading *aliis* seems equally good.

82. *nervis alienis mobile*, 'a puppet;' *νευρόσπαστον*.

85. *responsare*. Epist. I. i. 68; and below, v. 103.

86. Cp. Cic. Paradox. ii.: qui est totus aptus ex sese, quique in se uno sua ponit omnia. Plato, Menex., 20.: *εἰς ἑαυτὸν ἀνῆρτηται πάντα*. (So Lucian, in Timone, 32. and 35.)

*teres atque rotundus*. A perfect character is here (by implication) compared to a sphere, faultless in form, and from which all attacks glance off powerless.

90. Cp. Cic. Paradox. v. 2.; and so for v. 95.

91. *gelidâ*. sc. aquâ, as in Juv. v. 63.

94. *negantem*. i. e. in spite of yourself.

95. *torpes tabellâ*. Epist. II. i. 97.

*Pausias*, of Sicyon, fl. 350 B.C.; famous for encaustic painting.

97. *contento poplite*. Cp. Virg. Æn. x. 587.:

projecto dum pede lævo

Aptat se pugnae.

(Some int. of the spectators, not the combatants, "in the attitude of admiration.")

99. *re vera*.

*ἠμίλειν ὅσπερ ζωὸι βορτοὶ ἡδὲ μάχοντο*. Hom. II. σ. 539.

100. *cessator*. Epist. II. ii. 14.

101. *callidus*. Sat. II. iii. 23.



Nil ego, si ducor libo fumante : tibi ingens  
 Virtus atque animus cœnis responsat opimis ?  
 Obsequium ventris mihi perniciosius est cur ?  
 Tergo plector enim. Qui tu impunitior illa, 105  
 Quæ parvo sumi nequeunt, obsonia captas ?  
 Nempe inamarescunt epulæ sine fine petitæ,  
 Illusique pedes vitiosum ferre recusant  
 Corpus. An hic peccat, sub noctem qui puer uvam  
 Furtiva mutat strigili ? qui prædia vendit, 110  
 Nil servile gulæ parens habet ? Adde, quod idem  
 Non horam tecum esse potes, non otia recte  
 Ponere, teque ipsum vitas fugitivus et erro,  
 Jam vino quærens, jam somno fallere curam ;  
 Frustra : nam comes atra premit sequiturque fugacem. 115  
 Unde mihi lapidem ? Quorsum est opus ? Unde sagittas ?  
 Aut insanit homo aut versus facit. Ocius hinc te  
 Ni rapis, accedes opera agro nona Sabino.

102.

ἡλεγχον, οὕτω γὰρ κακὸν δοῦλον  
 γένος.

γαστήρ ἅπαντα, τοῦπίσω δ' οὐδὲν  
 σκοπεῖ.

Eurip. Alex. Fr. 10.

105. Qui tu, etc. A phrase bor-  
 rowed by Persius, v. 130.

107. Sat. II. ii. 75.

110. mutat. See on Carm. I. xvii.  
 2.

111. servile gulæ parens.

γνάθου τε δούλου νηδύος θ' ἡσση-  
 μένος.

Eurip. Autol. Fr. i. 5.

Cp. ἀνδραποδάδεις.—Xen. Mem. I.  
 i. 16.

113. ponere Used here of time,  
 as elsewhere of money : "to lay out ;  
 to turn to good account."

te vitas. Carm. II. xvi. 20.

115. comes atra. Ibid. and III.  
 i. 40.

117. versus facit. Satirically  
 made a synonyme for insanit. Cp.  
 Ars Poet. 296. Dryden's lines are  
 famous :

Great wits are sure to madness  
 near allied,  
 And thin partitions do their bounds  
 divide.

Absalom and Ahithophel.

118. opera=operarius.

(operis dandis, Cic. Parad. vi. ; is  
 understood by many in this sense ;  
 though "workmen" seems scarcely  
 so probable a meaning there as  
 "agencies.")

## SATIRA VIII.

UT Nasidieni juvat te cœna beati ?  
 Nam mihi quærenti convivam dictus here illic  
 De medio potare die. Sic, ut mihi nunquam  
 In vita fuerit melius. Da, si grave non est,  
 Quæ prima iratum ventrem placaverit esca. 5  
 In primis Lucanus aper : leni fuit Austro  
 Captus, ut aiebat cœnæ pater ; acria circum  
 Rapula, lactucæ, radices, qualia lassum  
 Pervellunt stomachum, siser, allec, fæcula Coa.  
 His ubi sublatis puer alte cinctus acernam 10  
 Gausape purpureo mensam pertersit, et alter  
 Snblegit quodcunque jaceret inutile quodque  
 Posset cœnantes offendere ; ut Attica virgo  
 Cum sacris Cereris procedit fuscus Hydaspes  
 Cæcuba vina ferens, Alcon Chium maris experts. 15  
 Hic herus : Albanum, Mæcenas, sive Falernum  
 Te magis appositis delectat : habemus utrumque.  
 Divitias miseras ! Sed quis cœnantibus una,  
 Fundani, pulchre fuerit tibi, nosse laboro.  
 Summus ego et prope me Viscus Thurinus et infra, 20

## SAT. VIII.

3. De medio dia. Cp. Epist. i. xiv. 34. i. e. solito maturius, as in Juv. xi. 88. The usual hour of the cœna was three. So Ep. i. vii. 71. So, "ab octavâ bibit," Juv. i. 49., is an instance of excess.

See also Carm. i. i. 20.

4. fuerit melius. Sat. ii. ii. 120.: bene erat. 'I never enjoyed myself more.' So below, v. 19.

5. Cp. the metaphors in Sat. i. v. 8., ii. ii. 18., and Virg. Æn. ii. 356, "improba ventris . . . rabies."

7. cœnæ pater. See Merivale's (Hist. of Rome, vol. iv. ch. xli. p.

554) remarks on this as the Roman term in contrast to the Greek one of symposiarch or (as Carm. i. 9.) Thaliarchus.

9. allec, &c. See above. Sat. iv. 73. 11. alter sublegit. The slave whose office this was is called *analecta* by Martial, vii. xx. 17.

13. ut Attica. Sat. i. iii. 11.

14. Hydaspes. i. e. an Indian page. Cp. Carm. i. xxix. 7.

15. maris experts. i. e. a home-made wine to imitate the Chian; or, without sea-water, an ingredient of frequent use in flavouring wines.

20. Summus ego, etc. The ac-

Si memini, Varius, cum Servilio Balatrone  
 Vibidius, quos Mæcenas adduxerat umbras.  
 Nomentanus erat super ipsum, Porcius infra,  
 Ridiculus totas simul obsorbere placentas.  
 Nomentanus ad hoc, qui si quid forte lateret, 25  
 Indice monstraret digito: nam cetera turba,  
 Nos, inquam, cœnamus aves, conchylia, pisces,  
 Longe dissimilem noto celantia succum;  
 Ut vel continuo patuit, cum passeris atque  
 Ingustata mihi porrexerat ilia rhombi. 30  
 Post hoc me docuit melimela rubere minorem  
 Ad lunam delecta: quid hoc intersit, ab ipso  
 Audieris melius. Tum Vibidius Balatroni:  
 Nos nisi damnose bibimus, moriemur inulti;  
 Et calices poscit majores. Vertere pallor 35  
 Tum parochi faciem nil sic metuentis ut acres  
 Potores, vel quod maledicunt liberius vel  
 Fervida quod subtile exsurdant vina palatum.  
 Invertunt Allifanis vinaria tota  
 Vibidius Balatroque, secutis omnibus; imi 40  
 Convivæ lecti nihilum nocuere lagenis.  
 Affertur squillas inter muræna natantes  
 In patina porrecta. Sub hoc herus: Hæc gravida, inquit  
 Capta est, deterior post partum carne futura.  
 His mixtum jus est: oleo, quod prima Venafri 45  
 Pressit cella; garo de sucis piscis Hiberi;  
 Vino quinquenni, verum citra mare nato,

count of this arrangement is fully given in the Dict. of Antiq. art.

TRICLINIUM.

22. umbras, 'uninvited guests.'

Again in Ep. i. v. 28.

23. ipsum. i. e. the host.

25. ad hoc qui=propter hoc ut.

28. celantia. As lateret, ver.

29.

29. passeris, 'flounder.'

30. Ingustata mihi, 'which I never tasted before.'

31. melimela, 'Honey apples.'

"Dicuntur a sapore melleo."—Plin. xv. 14.

35. calices majores. Eurip. Ion, 1179.

39. Allifanis, from Allifæ in Samnium, "ubi fictiles et latiores calices fiebant."—Schol.

Dum coquitur—cocto Chium sic convenit, ut non  
 Hoc magis ullum aliud ;—pipere albo, non sine aceto,  
 Quod Methymnæam vitio mutaverit uvam. 50  
 Erucas virides, inulas ego primus amaras  
 Monstravi incoquere ; inlutos Curtillus echinos,  
 Ut melius muria quod testa marina remittat.  
 Interea suspensa graves aulæa ruinas  
 In patinam fecere, trahentia pulveris atri 55  
 Quantum non Aquilo Campanis excitat agris,  
 Nos majus veriti, postquam nihil esse pericli  
 Sensimus, erigimur ; Rufus posito capite, ut si  
 Filius immaturus obisset, flere. Quis esset  
 Finis, ni sapiens sic Nomentanus amicum 60  
 Tolleret : Heu, Fortuna, quis est crudelior in nos  
 Te deus ? Ut semper gaudes illudere rebus  
 Humanis ! Varius mappa compescere risum  
 Vix poterat. Balatro suspendens omnia naso,  
 Hæc est conditio vivendi, aiebat, eoque 65  
 Responsura tuo nunquam est par fama labori.  
 Tene, ut ego accipiar laute, torquerier omni  
 Sollicitudine districtum, ne panis adustus,  
 Ne male conditum jus apponatur, ut omnes  
 Præcincti recte pueri comptique ministrent ? 70  
 Adde hos præterea casus, aulæa ruant si,  
 Ut modo ; si patinam pede lapsus frangat agaso.  
 Sed convivatoris, uti ducis, ingenium res  
 Adversæ nudare solent, celare secundæ.  
 Nasidienus ad hæc : Tibi Di quæcunque preceris 75

50. Quod Methymnæam . . . i. e. Lesbian vinegar.

52. incoquere, 'to dress in (or, with) this sauce.'

53. melius muria quod. i. e. 'as the taste which the shellfish naturally gives out is better than prepared pickle.' (quam is the reading of some MSS. and is interpreted

'as better than the pickle prepared from shellfish.'

64. suspendens omnia. Sat. i. vi. 5.

75. Tibi Di, etc. Compare in Greek :

σοι δὲ θεοὶ τόσα δοῖεν ὅσα φρέσι  
 σῆσι μενοινᾷς.

Hom. Odys. ζ. 180.  
 and Eurip. Med. 688.

Commoda dent! ita vir bonus es convivaque comis;  
 Et soleas poscit. Tum in lecto quoque videres  
 Stridere secreta divisos aure susurros.  
 Nullos his mallet ludos spectasse; sed illa  
 Redde, age, quæ deinceps risisti. Vibidius dum 80  
 Quærit de pueris, num sit quoque fracta lagena,  
 Quod sibi poscenti non dantur pocula, dumque  
 Ridetur fictis rerum Balatrone secundo,  
 Nasidiene, redis mutatæ frontis, ut arte  
 Emendaturus fortunam; deinde secuti 85  
 Mazonomo pueri magno discerpta ferentes  
 Membra gruis sparsi sale multo, non sine farre,  
 Pinguibus et ficis pastum jecur anseris albæ,  
 Et leporum avulsos, ut multo suavius, armos,  
 Quam si cum lumbis quis edit. Tum pectore adusto 90  
 Vidimus et merulas poni et sine clune palumbes,  
 Suaves res, si non causas narraret earum et  
 Naturas dominus, quem nos sic fugimus uli,  
 Ut nihil omnino gustaremus, velut illis  
 Canidia afflasset pejor serpentibus Afria. 95

77. Cp. Arist. Vesp. 103, κέκρα-  
γερ ἐμῶδες.

83. secundo, 'keeping up the joke,  
seconding him.'

84. arte . . . fortunam.

quod cecidit forte id arte ut corri-  
gas. Terent. Ad. iv. vii. 23.

86. Mazonomo, a large dish from  
which, properly (μάζα νέμεται),  
bread or cake was handed round.

88. ficis pastum, 'the liver of a  
goose fattened up on figs.' Gr. σνκα-  
ρός, ficatus.

Anseris ante ipsum (sc. dominum)  
magni jecur.—Juv. v. 114.

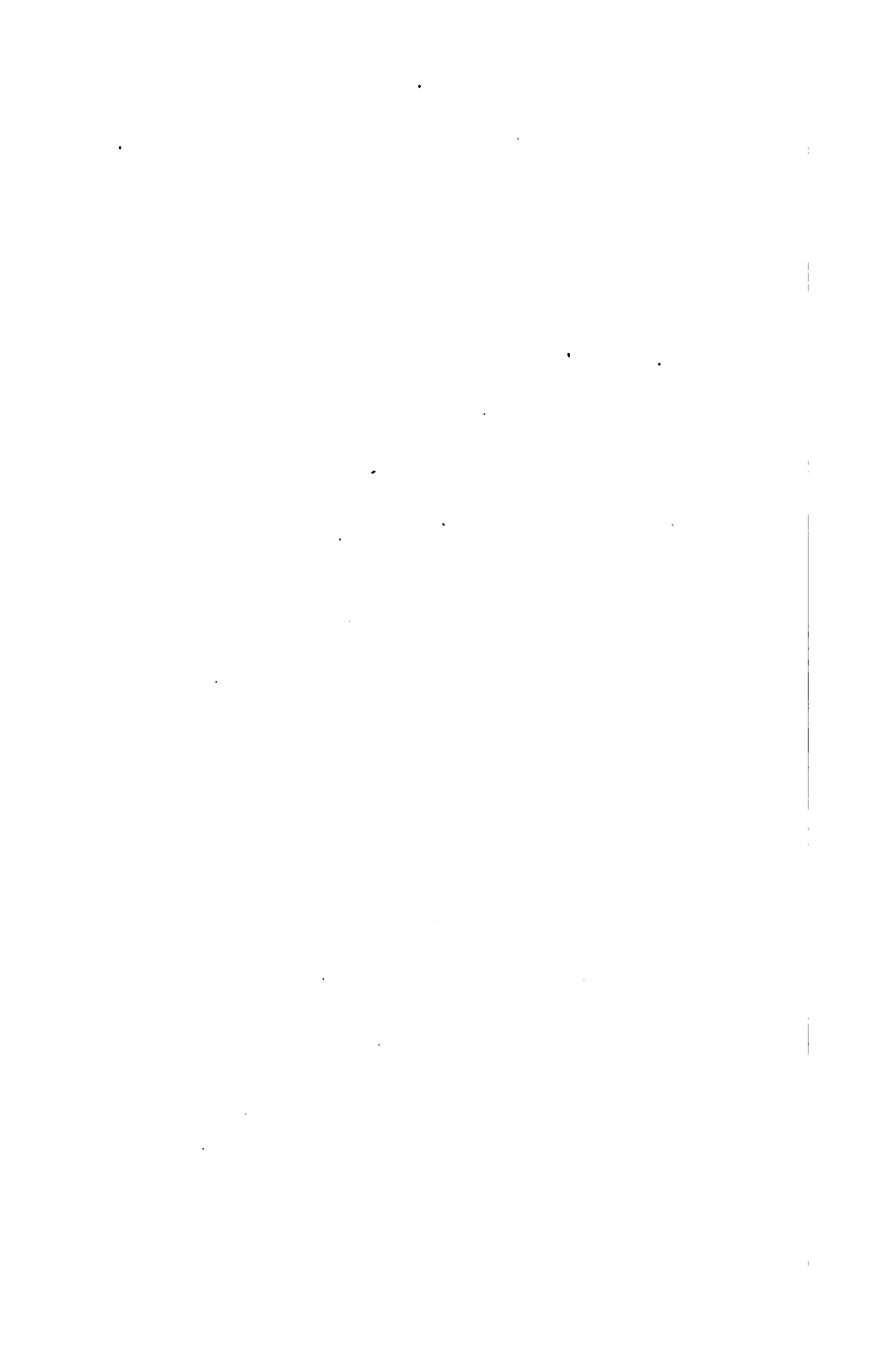
Cp. Martial, xii. lviii.

magno jecur anseris majus.

89. armos. Sat. II. iv. 44.

95. Afria. Carm. III. x. 18.

## EPISTLES.



# ANALYSIS

## OF THE

### EPISTLES OF THE FIRST BOOK.

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#### EPIST. I.

The first epistle is addressed to Mæcenas, in excuse of the writer's abandonment of poetry for philosophy. In justification of this bias practical reflections are subjoined, and an exhibition of the follies and the inconsistencies of men (as in the first and third Satires of the First Book).

#### EPIST. II.

In this epistle an allegorical explanation of the Homeric poems is given, followed (at v. 32.) by a series of moral principles, clearly and keenly laid down for the due regulation of life.

#### EPIST. III.

A letter to Julius Florus, to inquire after old friends associated with him in attendance upon Tiberius, who then had a command in the East; written also to encourage him in literary and intellectual studies; but mainly, perhaps, to draw him to a complete reconciliation with a mutual friend, Munatius.



## EPIST. IV.

To the poet Tibullus; a pleasant recital of the comforts and means of happiness at his command, with a hint as to their right use. The terms and tone of the letter, and its closing profession, are Epicurean: perhaps affectedly so; *RIIDENTEM dicere verum quid vetat?* to prevent the hint being taken as a reproof, or the reproof felt as a personality: or possibly because the moralist shrank from full avowal of truths but dimly seen, and the real meaning of his own words.

## EPIST. V.

This is an invitation to a holiday entertainment on the eve of Augustus's birthday (v. 9.); in which are mingled praises of conviviality, and a refined regard also to niceties of taste, comfort, and security.

## EPIST. VI.

The moral of this epistle may be in part represented by Milton's line (*Comus*, 210.),—

“These thoughts may startle well, but not astound  
The virtuous mind.” . . .

It opens with a proverb from the Greek, which in its original meaning denoted the characteristic fearlessness of the well-balanced mind, free from amazement or superstitious alarm at natural phenomena; but which might be, and here is, brought to bear upon moral causes of disquietude as well. These are the admiration and desire of wealth and power, of popular distinctions (vv. 5—14., 17—23.), the real value of which is tested by Time and Death (vv. 24—27.). True wisdom is never in excess (v. 16.); the real excellence of life is found in virtue (v. 30.); if not, let a man indulge his bent with-

out respect to virtue, enrich himself without scruple as to means (v. 32. sqq.); gratify his ambition as he will (v. 49. sqq.); or his luxury (v. 56. sqq.).

The subject seems at first sight unfinished; we should have expected the counter-principle of v. 30. to be advocated in its turn; but it is left for inference, and loses nothing perhaps of its force, if fairly studied: helped out as it is by the evident irony of such lines as 36—38., 45—47., 62—64.

#### EPIST. VII.

A letter of apology to his patron for his lengthened absence in the country: the terms are even affectionate (vv. 11, 12.); his sense of the discriminating kindness he had received is illustrated by his description (in contrast) of vulgar profusion (v. 14. sqq.); and his own spirit of independence by the fable of the little fox (vv. 29—34.); he will prefer leanness with liberty to wealth without it; or like Telemachus (v. 40.), he will not be tempted by vain show to desire what is useless or unfitting for him.

He closes with the anecdote of the rich orator Philippus (vv. 46—95.), to exemplify the folly, the awkwardness, and the discomfort, not to say ruin, consequent on a man's quitting his own natural sphere of life.

#### EPIST. VIII.

A letter to Celsus, whom we may conclude, from the hint in the last line, to have shown some foolish vanity or elation at being promoted to the post of secretary when on Tiberius's staff. The body of the letter consists of a self-reproaching description of the writer's own deficiencies, his aimless levity and lethargy of mind; a description serving to introduce and excuse the admonition to his friend.

Horace, if he must censure, does it covertly, — he is *amiculus*, *docendus adhuc* (see below, Ep. xvii. 3.). That his own character, however, was wanting in fixedness of purpose, he seems to have been sincerely conscious. (See the reflections in the opening of Sat. II. iii. and Sat. II. vii., vv. 22—29.).

#### EPIST. IX.

An introductory letter written to Tiberius, showing great tact in the avoidance of the difficulties of a false position.

His friend Septimius, supposing him to be influential, presses him to write it. He believes he has no influence, and knows he has no authority to ask a favour. Forced, however, by the plea of friendship, he complies in terms as brief and decisive as they are unassuming.

#### EPIST. X.

A letter in praise of rural life: yet not so much on account of the real beauties of scenery, as of the happiness of disposition which prefers natural to artificial tastes.

Men's natural wants (v. 12. sqq.), are met by the freedom, the freshness, the landscape of the country. The love of town luxuries is a corruption which tacitly convicts itself (v. 22. sqq.); which punishes itself by its unsatisfied longings; and enslaves itself to habits that become a burden, though it can no more shake them off than the horse could shake off his rider when he had put himself in his power (v. 34. sqq.). Men should adapt their wants and wishes to their means and their position in life; the discomfort of not doing so is illustrated by comparison to shoes that do not fit the wearer (v. 42.). It is not the acquisition of wealth that will free us from discontent, or discomposure; but a superiority to its attractions in the resources of our own minds.

## EPIST. XI.

Bullatius seems to have been one of those who, when sated of home and weary of themselves, think to escape or dispel their *ennui* by travelling.

On this mistaken notion Horace moralises : a cheerful mind and a willingness to be pleased is requisite for the enjoyments of life : a life busied with frivolous aims, or given up to energetic idleness, finds the fatigue of toil without its repose : mere change of place and scene cannot soothe or satisfy the inward feeling.

(Compare the remarks on "Foreign travel," in Rogers's "Italy," and Coleridge's little poem on "Work without Hope," ending—"Hope without an object cannot live.")

## EPIST. XII.

A letter to Iccius, who had formerly been devoted to philosophical pursuits, and in the enjoyment of literary ease, until he gave way to a turn for speculation, and embarked in the Arabian enterprise of Æl. Gallus, (Carm. I. xxix.).

The failure of that expedition perhaps reduced him to poverty ; and his abilities found a new direction : he became the agent for Agrippa's estates in Sicily. He was ill at ease (v. 3.) in this position ; it is inferred from this letter that he felt and complained that his agency promised him no eventual wealth, and yet that it absorbed his time and energies ; that it in fact disappointed both the objects he had formerly had in view, viz., the prosecution of intellectual studies, and the acquisition of a wealthy independence.

Horace meets this complaint with kind and sensible reflections, reminding him that he has all his actual wants supplied ; that health and temperance need nothing more, and could gain nothing more from fortune. Upon his

love for study he congratulates him, comparing him favourably with Democritus, in being able to combine the execution of practical and necessary duties with sublimer theories and speculative research.

He goes on to request his good offices for his friend Grosphus ; perhaps desiring for Iccius's own sake to engage his feelings by new society, and by the opportunity of kind and useful action. The letter ends with the last news of importance from the East.

#### EPIST. XIII.

Contains instructions for the presentation of a volume of poems to Augustus, with some punning on the name of Asella, who was to present it ; and humorous allusions to the awkward importunate eagerness with which would-be authors thrust themselves upon the leisure, and claimed the patronage of the great.

(The Epistle II. i. 214—231., as referred to on v. 3., is a fine passage illustrative of this subject.)

#### EPIST. XIV.

Another eulogy of rural life ; but varying in tone and style from the tenth epistle, as being addressed to a person of inferior rank and different habits. Horace sketches his own life and tastes (vv. 32—39.) with good humour, and reminds the bailiff that others would be glad to change with him ; but that the rule best for all is to keep steady to the situation which they can best fulfil.

#### EPIST. XV.

A rambling letter of inquiry whether Velia or Salernum has the most attractions as a watering-place. Mention has been made before of winter visits to the seaside ; (Epist. vii. 11.), and Baiæ was the most fashionable

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resort, but was now, by advice of Musa, and after adoption of the "water-cure," to be given up. The character of Mænius is described (vv. 26—41.), as exemplifying (though upon a lower level of life, and by a somewhat coarse parallel), the writer's own power of contenting himself with a frugal, but of relishing a sumptuous fare.

## EPIST. XVI.

A description of the Sabine farm (vv. 1—16.). The moralist then passes on to the sources of enjoyment,—real enjoyment, as distinguished from the show of it which relies on public opinion. This false show, the desire of standing well with the public, is further traced and analysed in its love of flattery, its acceptance of praise not justly its due (vv. 25—31.).

If it is pleaded that this is a natural liking (v. 32.), it must then be shown to be a weak and foolish one (vv. 33—38.). He whose honour depends not on his own sterling merit, but the public gift, subjects himself to mortification whenever that gift is reclaimed; he who is pleased with flattery will be hurt by obloquy.

The worthlessness of such a character is then shown, and the confusion existing in many minds between the love of goodness in itself, and the abstinence, which circumstances enforce, from wickedness (vv. 40—60.).

Men of principle feel that they have a post of honour to defend; men of the contrary stamp are renegades (v. 67.), fit only for mean and slavish employments. The free and fearless independence of the good is illustrated from the dialogue of the tyrant Pentheus and his supposed prisoner in the *Bacchæ* of Euripides.

## EPIST. XVII.

The subject here is (*majoribus uti*) intimacy with the great: a thing not necessarily to be desired (vv. 6—10.), yet not without its advantages of comfort and of influence (vv. 11, 12.). This point is argued out in the persons, and by the examples, of Diogenes and Aristippus (vv. 13—32.). Real distinction implies merit (v. 33.); so, in its degree, does success in raising oneself above one's equals. Some refrain from attempting to do so for fear of failure, some from consciousness of incapacity; yet the prize, if gained, is worth gaining (vv. 35—42.).

In keeping up the position gained, modesty and discretion are required; a temper obtrusive and querulous defeats itself (v. 43. sqq.).

## EPIST. XVIII.

This epistle seems a sort of counterpart to the last. Though the friendship of the great is worth having, it is not to be courted by a supple dereliction of candour and honesty: nor again is a rude and slovenly manner to be adopted as implying sincerity; or freedom to be displayed by perpetual contradiction (vv. 1—20.).

Again, there should be no vying with the patron in expense, or display, or vanity (vv. 21—30.): nor prying into his secrets (v. 37.); nor disregard of his tastes and amusements (v. 39. sqq.); he has a right to expect a cheerful and ready sympathy in respect of them; and Lollius's sharing in them is natural to his position, and accordant with his former habits (v. 52. sqq.).

The interest will be mutual and repaid (v. 65.). Add to all this, discretion in speech and in praise of others (v. 68. sqq.), congeniality of temper (v. 89. sqq.), constant self-improvement and study (v. 96. sqq.), of the questions that concern and promote tranquillity of

mind. These questions the poet himself (v. 104. sqq.), has partly answered, and this tranquillity he has found in the undisturbed seclusion of his Sabine home.

#### EPIST. XIX.

A caustic reflection upon the faults of imitators, who as often copy the defects as the merits of those whom they profess to admire. Some (who are author-) fall into the drinking maxims of Cratinus. Others assume the garb of Cato, who are far from his manly force of character. Horace, now that he has become famous, is pestered with such blind admirers.

Far different had his own career been (v. 21. sqq.); he had struck out for himself a fresh untrodden track, and introduced into Italy the great models of Grecian lyric poetry; but detraction pursued him, because he took no pains to win the popular ear or the favour of critics, and because he would not descend to public displays in competition with any rivals.

#### EPIST. XX.

With this epistle the poet closes his first book, and sends forth the volume into the world; addressing it allegorically as a person stirred by ambition, and wearied of the calm retirement and security of home. Yet he prophesies for it a wide reception; and bids it finally take forth and publish to many a gathering concourse the outlines of his likeness and character.







Nunc itaque et versus et cetera ludicra pono, 10  
 Quid verum atque decens curo et rogo et omnis in hoc sum ;  
 Condo et compono, quæ mox depromere possim.  
 Ac ne forte roges, quo me duce, quo lare tuter ;  
 Nullius addictus jurare in verba magistri,  
 Quo me cunque rapit tempestas, deferor hospes. 15  
 Nunc agilis fio et mersor civilibus undis,  
 Virtutis veræ custos rigidusque satelles ;  
 Nunc in Aristippi furtim præcepta relabor,  
 Et mihi res, non me rebus subungere conor.  
 Ut nox longa, quibus mentitur amica, diesque 20  
 Longa videtur opus debentibus, ut piger annus  
 Pupillis, quos dura premit custodia matrum :  
 Sic mihi tarda fluunt ingrataque tempora, quæ spem  
 Consiliumque morantur agendi naviter id, quod  
 Æque pauperibus prodest, locupletibus æque, 25  
 Æque neglectum pueris senibusque nocebit:  
 Restat, ut his ego me ipse regam solerque elementis.  
 Non possis oculo quantum contendere Lynceus,  
 Non tamen idcirco contemnas lippus inungi ;

10. Ep. II. ii. 55—57.

12. Condo et . . . . i. e. I am collecting and storing principles for eventual use.

13. quo lare tuter, 'under what roof I shelter myself; i. e. to what sect of philosophy I belong.' Orelli compares Carm. I. xxix. 14., Socraticam domum; and Cic. Divin. II. i. 3., Peripateticorum familia.

14. jurare in . . . . Cp. Epod. xv. 4.

16—19. The sense is, 'Now, as a Stoic, I plunge into the turmoil of public life. Now, as an Epicurean, I glide back into indifference, and make myself independent of the world without.' Cp. Carm. I. xxxiv. 1—5.

Ἀδὲ βίωσας was the maxim of

Epicurus. Cp. Euzip. Antiopa Fr., 35.

18. Aristippi. Epist. I. xvii. 23.; xviii. 103.

19. mihi res. Cp. (for a verbal resemblance) Herod. vii. 49.: αἱ συμφορὰν τῶν ἀνθρώπων ἔρχονται, καὶ οὐκ ἀνθρώποι τῶν συμφορῶν.

23. ingrata. 'Irkome.' Cicero complains (Ad Fam. iv. 13.) . . . . 'mihi ipse displiceo. Natus enim ad agendum semper aliquid dignum viro, nunc non modo agendi rationem nullam habeo, sed ne cogitandi quidem' . . . .

28. Lynceus. Βάλεω δέσμευον τοῦ Λυγκίους (Arist. Plat. 210.) was a proverb. So Sat. I. ii. 90., 'Lyncei . . . . oculis.'

Nec, quia desperes invicti membra Glyconis, 30  
 Nodosa corpus nolis prohibere cheragra.  
 Est quadam prodire tenuis, si non datur ultra.  
 Fervet avaritia miseroque cupidine pectus:  
 Sunt verba et voces, quibus hunc lenire dolorem  
 Possis et magnam morbi deponere partem. 35  
 Laudis amore tumes: sunt certa piacula, quæ te  
 Ter pure lecto poterunt recreare libello.  
 Invidus, iracundus, iners, vinosus, amator,  
 Nemo adeo ferus est, ut non mitescere possit,  
 Si modo culturæ patientem commodet aurem. 40  
 Virtus est vitium fugere et sapientia prima  
 Stultitia caruisse. Vides, quæ maxima credis  
 Esse mala, exiguum censum turpemque repulsam,  
 Quanto devites animi capitisque labore.  
 Impiger extremos curris mercator ad Indos, 45  
 Per mare pauperiem fugiens, per saxa, per ignes:  
 Ne cures ea, quæ stulte miraris et optas,  
 Discere et audire et meliori credere non vis?  
 Quis circum pagos et circum compita pugnax  
 Magna coronari contemnat Olympiæ, cui spes, 50  
 Cui sit conditio dulcis sine pulvere palmæ?  
 Vilius argentum est auro, virtutibus aurum.

31. cheragra. Sat. II. vii. 15.

34. Eur. Hippol. 478.:

εἰς τὸν δ' ἐπ' ὁδῶν καὶ λόγῳ δολιχῆ-  
 ρισί,  
 φανήσεται τι τῆσδε φάρμακον νό-  
 σου.

39. ferus, mitescere, cultura.

These words all correspond to one metaphor, as Virg. Geor. ii. 36.:

'Fructusque feros mollite colendo.'

Cp. mitiget agrum. Epist. II. ii. 186.

40. commodet aurem. "Lend me your ears." Shaks. J. Cæs. act iii. sc. 2.

41. prima. Adjective to virtus, as well as sapientia.

43. repulsam. Carm. III. ii. 17.

45. Sat. I. i. 39.; Carm. III. xxiv.

40.

48. Epist. viii. 8.

49. The sense is, 'What village boxer would not wish to gain the Olympic crown, if he could, moreover, gain it without hardship?'—i. e. Why do not men seek the prize of virtue, and relieve themselves from this ceaseless and ignoble strife?

51. sine pulvere. Gr. ἀκονισί.

O cives, cives, quærenda pecunia primum est ;  
 Virtus post nummos. Hæc Janus summus ab imo  
 Prodocet, hæc recinunt juvenes dictata senesque 55  
 Lævo suspensi loculos tabulamque lacerto.  
 Est animus tibi, sunt mores et lingua fidesque,  
 Sed quadringentis sex septem millia desunt :  
 Plebs eris. At pueri ludentes, Rex eris, aiunt,  
 Si recte facies. Hic murus æneus esto : 60  
 Nil conscire sibi, nulla pallescere culpa.  
 Roscia, dic sodes, melior lex, an puerorum est  
 Nenia, quæ regnum recte facientibus offert,  
 Et maribus Curiis et decantata Camillis ?  
 Isne tibi melius suadet, qui rem facias, rem, 65  
 Si possis, recte, si non, quocunque modo rem,  
 Ut propius spectes lacrimosa poemata Pupi,  
 An qui Fortunæ te responsare superbæ  
 Liberum et erectum præsens hortatur et aptat ?  
 Quod si me populus Romanus forte roget, cur 70  
 Non, ut porticibus, sic judiciis fruar isdem,  
 Nec sequar aut fugiam, quæ diligit ipse vel odit,  
 Olim quod vulpes ægroto canta leoni  
 Respondit, referam : Quia me vestigia terrent,  
 Omnia te adversum spectantia, nulla retrorsum. 75  
 Bellus multorum es capitum. Nam quid sequar aut quem?

54. Janus. Sat. II. iii. 18.

55. dictata. See Epist. I. xviii. 13.

56. That is, 'like school children.' (The line occurs Sat. I. vi. 74. in a description of such.) Cp. Juv. xiv. 207-9.

57. lingua, readiness of language, a good address. Cp. Epist. I. iv. 9.:

Sapere et fari quæ sentiat.

58. quadringentis. 62. Roscia lex. See on Epod. iv. 15. Cp. Juv. iii. 154-159.

63. Nenia. i. e. the old song or saying. So cantilena, as in Ter. Phorm. act. iii. sc. 2. 10. (The phrase answers perhaps, though not strictly, to παιδων κληδόνι, in Callim. Epigr. i. 14.)

64. maribus. Ara. P. 402. Curiis et Camillis, Carm. I. xii. 41.

66. quocunque modo. "Sed crescant quocunque modo." (scil. patrimonium.) Juv. xiv. 117.

68. responsare. Sat. II. vii. 85.

Pars hominum gestit conducere publica, sunt qui  
 Crustis et pomis viduas venentur avaras  
 Excipiantque senes, quos in vivaria mittant ;  
 Multis occulto crescit res fenore. Verum 80  
 Esto aliis alios rebus studiisque teneri :  
 Idem eadem possunt horam durare probantes ?  
 Nullus in orbe sinus Baiis prælucet amœnis,  
 Si dixit dives, lacus et mare sentit amorem  
 Festinantis heri ; cui si vitiosa libido 85  
 Fecerit auspicium : Cras ferramenta Teanum  
 Tolletis, fabri. Lectus genialis in aula est :  
 Nil ait esse prius, melius nil cœlibe vita ;  
 Si non est, jurat bene solis esse maritis.  
 Quo teneam vultus mutantem Protea nodo ? 90  
 Quid pauper ? Ride : mutat cœnacula, lectos,  
 Balnea, tonsores, conducto navigio æque  
 Nauseat ac locuples, quem ducit priva triremis.  
 Si curatus inæquali tonsore capillos  
 Occurri, rides ; si forte subucula pexæ 95  
 Trita subest tunicæ vel si toga dissidet impar,  
 Rides : quid, mea cum pugnat sententia secum,  
 Quod petiit spernit, repetit quod nuper omisit.  
 Æstuat et vitæ disconvenit ordine toto,

77. *conducere publica.* To contract for and undertake public offices ; to farm the public revenues. In the same sense Cicero (Paradox. 6.) uses 'publicis sumendis.' Cp. Juven. iii. 31. (speaking of private and public contracts):

Quis facile est ædem conducere, flumina, portus,  
 Siccandam eluvium, portandum ad busta cadaver.

79. *vivaria.* Cp. the parallel metaphor *oetaria* in Sat. II. v. 44.

84. *Carm. III. i. 33.*

86. *fecerit auspicium.* i. e. 'if his idle fancy prompts.'

*Teanum.* A town of the Sidicini in Campania. The sense is : 'You will have to go and build inland for him to-morrow, instead of a marine villa.'

89. *bene esse.* *Carm. III. xvi. 43 ; Sat. II. ii. 120.*

90. *Sat. II. iii. 71.*

91. *cœnacula.* 'His garrets.'

— quem tegula sola tuetur  
 A pluviâ molles ubi reddunt ova columbæ.

*Juv. iii. 201.*

94. *curatus.* *Al. curatus.* i. e. *cropped.*

95. See *Sat. I. iii. 31.*

Diruit, ædificat, mutat quadrata rotundis? 100  
 Insanire putas sollemnia me neque rides,  
 Nec medici credis nec curatoris egere  
 A prætore dati, rerum tutela mearum  
 Cum sis et prave sectum stomacheris ob unguem  
 De te pendentis, te respicientis amici. 105  
 Ad summam: sapiens uno minor est Jove, dives,  
 Liber, honoratus, pulcher, rex denique regum;  
 Præcipue sanus, nisi cum pituita molesta est.

## EPISTOLA II.

AD LOLLIIUM.

TROJANI belli scriptorem, maxime Lolli,  
 Dum tu declamas Romæ, Præneste relegi;  
 Qui, quid sit pulchrum, quid turpe, quid utile, quid  
     non,  
 Planius ac melius Chrysippo et Crantore dicit.  
 Cur ita crediderim, nisi quid te detinet, audi. 5  
 Fabula, qua Paridis propter narratur amorem  
 Græcia Barbariæ lento collisa duello,  
 Stultorum regum et populorum continet æstus.  
 Antenor censet belli præcidere causam.  
 Quid Paris? Ut salvus regnet vivatque beatus, 10  
 Cogi posse negat. Nestor componere lites  
 Inter Peliden festinat et inter Atriden;

101. insanire sollemnia. Cp. Sat. II. iii. 120. (i. e. What I consider 'madness,' you call 'ordinary conduct.')

102. curatoris egere. So Juv. xiv. 288.

104. cum sis, etc. i. e. 'though you take so much notice and care of me.'

106. So Sat. I. iii. 124. sqq.

## EP. II.

1. maxime. i. e. 'maxime natu.' Cp. Virg. Æn. iii. 107. The eldest son of the M. Lollius of Carm. iv. ix.

4. Chrysippo et Crantore. i. e. 'than any philosopher, whether Stoic or Academic.'

9. Hom. II. v. 347.

12. inter . . . inter. Sat. I. vii. 12.

Hunc amor, ira quidem communiter urit, utrumque.  
 Quidquid delirant reges, plectuntur Achivi.  
 Seditione, dolis, scelere atque libidine et ira 15  
 Iliacos intra muros peccatur et extra.  
 Rursus, quid virtus et quid sapientia possit,  
 Utile proposuit nobis exemplar Ulixen,  
 Qui domitor Trojæ multorum providus urbes  
 Et mores hominum inspexit, latumque per æquor, 20  
 Dum sibi, dum sociis reditum parat, aspera multa  
 Pertulit, adversis rerum immersabilis undis.  
 Sirenium voces et Circæ pocula nosti;  
 Quæ si cum sociis stultus cupidusque bibisset,  
 Sub domina meretrice fuisset turpis et excors, 25  
 Vixisset canis immundus vel amica luto sus.  
 Nos numerus sumus et fruges consumere nati,  
 Sponsi Penelopæ, nebulones, Alcinoique  
 In cute curanda plus æquo operata juvenus,  
 Cui pulchrum fuit in medios dormire dies, et 30  
 Ad strepitum citharæ cessatum ducere curam.  
 Ut jugulent homines, surgunt de nocte latrones :

14. Cp. Hesiod, *ëργ. κ. ήμ.* 260:

*δρρ' άπορίση*

*Δήμος άτασθαλίας βασιλέων . . .*

19. Hom. *Odyss. α. 1.*, *ήδρά μοι ένεκε, Μόδσα, πολύτροπον, εσση.*

22. *immersabilis, άδάπτιστος . . .*

*φελλές ές, Pind. Pyth. ii. 80. Cp. Car. iv. iv. 65.*

23. *Sirenium. Hom. Odyss. μ. 39. 166. εση. Cp. Ov. Art. Am. iii. 311.*

*Circæ. Hom. Odyss. κ. 135. 230. εση. Virg. Ecl. viii. 70. Cp. Milton's Comus, vv. 70—77.*

25. *turpis et excors. Does this express κακόν και άήθρορα, Hom. l. c. 301.?*

*sub d. m. turpis. Cp. Carm. iii. v. 5.: 'turpis conjugē barbarā.'*

26. *amica luto sus. Compare the metaphor, ες ήρωτας έκκυλισθέντας (wallowing in pleasure), Xen. Mem. i. ii. 22.*

27. *numerus = 'cyphers.'*

*οτι άρεθμόν άλλ' έτητόμας*

*ήνδρ' όντα.*

*Eur. Heracl. 997.; Troad. 476.*

27. *fruges cons. nati :*

*εί άρούρης καρπόν έθουσιν.*

*Hom. Il. ζ. 142.*

28. *Alcinoi juvenus. Cp. Phæax. Ep. i. iv. 24.*

29. *curandā. See on Sat. ii. v. 38.*

30. *Odyss. θ. 248, Alcinoüs says :*

*αλε! δ' ήμίν δαίς τε φίλη κίθαρίς τε χοροί τε .*



Ut te ipsum serves, non expergisceris? Atqui,  
 Si noles sanus, curres hydropicus; et ni  
 Posces ante diem librum cum lumine, si non 35  
 Intendes animum studiis et rebus honestis,  
 Invidia vel amore vigil torquere. Nam cur,  
 Quæ lædunt oculum, festinas demere; si quid  
 Est animum, differs curandi tempus in annum?  
 Dimidium facti, qui cœpit, habet: sapere aude; 40  
 Incipe. Qui recte vivendi prorogat horam,  
 Rusticus exspectat, dum defluat amnis; at ille  
 Labitur et labetur in omne volubilis ævum.  
 Quæritur argentum puerisque beata creandis  
 Uxor, et incultæ pacantur vomere silvæ: 45  
 Quod satis est cui contingit, nihil amplius optet.  
 Non domus et fundus, non æris acervus et auri  
 Ægroto domini deduxit corpore febres,  
 Non animo curas. Valeat possessor oportet,  
 Si comportatis rebus bene cogitat uti. 50  
 Qui cupit aut metuit, juvat illum sic domus et res,  
 Ut lippum pictæ tabulæ, fomenta podagram,  
 Auriculas citharæ collecta sorde dolentes.  
 Sincerum est nisi vas, quodcunque infundis, acescit.  
 Sperne voluptates; nocet emptæ dolore voluptas. 55  
 Semper avarus eget; certum voto pete finem.  
 Invidus alterius macrescit rebus opimis;  
 Invidia Siculi non invenere tyranni  
 Majus tormentum. Qui non moderabitur iræ

34. Si noles, &c. Cp. Pers. iii. 64.:

'Venienti occurrere morbo;'

and our saying, '*Prevention is better than cure.*'

40. Dimidium. This is a Greek proverb: ἀρχὴ δὲ τοῖς ἡμῖν πάντος. Cp. Soph. Fragm. 715.

aude. A word expressive of moral courage. Cp. fortis, Ep. I. vi.

30.; xiv. 4.: audes, Ep. II. ii. 148.

48. Cp. the epithet in Apoll. Rhod. γ. 1009.: ἀκαμάτοις ... ποταμοῖς.

46. Cp. Carm. III. i. 25.

49. Valeat. Cp. valido, Carm. I. xxi. 17. Cp. the ode of Arifphron, Ὕλην πρεσβίστα μακρόν.

50. uti. Sat. II. iii. 109.

52. fomenta. Epod. II. 17.

Infectum volet esse, dolor quod suaserit et mens, 60  
 Dum poenas odio per vim festinat inulto.  
 Ira furor brevis est : animum rege, qui nisi paret,  
 Imperat ; hunc frenis, hunc tu compesce catena.  
 Fingit equum tenera docilem cervice magister  
 Ire viam, qua monstret eques ; venaticus, ex quo 65  
 Tempore cervinam pellem latravit in aula,  
 Militat in silvis catulus. Nunc adbibe puro  
 Pectore verba, puer, nunc te melioribus offer.  
 Quo semel est imbuta recens, servabit odorem  
 Testa diu. Quod si cessas aut strenuus anteis, 70  
 Nec tardum opperior nec præcedentibus insto.

## EPISTOLA III.

AD JULIUM FLOREM.

JULI Flore, quibus terrarum militet oris  
 Claudius Augusti privignus, scire laboro.  
 Thracane vos Hebrusque nivali compede vinctus,  
 An freta vicinas inter currentia turres,  
 An pingues Asiæ campi collesque morantur ? 5

60. Infectum volet. Cp. Xen. Mem. II. vi. 23.: τὴν ὀργὴν καλοῦσιν εἰς τὸ μεταμελησόμενον προτέραι.

poenas odio festinat, 'while he is eager for satisfaction to his enmity.' odio, dat. c.

63. compesce. Carm. I. xvi. 22.

64. magister, 'the trainer.'

tenerâ cervicæ. Cp. 'molli collo : ' Virg. Geo. iii. 204, and e contr. Ov. Trist. I. iv. 13. :

non proficientia rector (the rider)  
 Cervicis rigidæ frena remittit equo.

EP. III.

2. Claudius. Tiberius Claudius Nero, afterwards the Emperor Tiberius. He was sent, B.C. 20., to the East, to place Tigranes on the throne of Armenia. See below, Epist. xii. 27.

3. Thraca. A form used also by Virgil, Æn. xii. 335.; and again, Epist. I. xvi. 13.

4. turres. 'Seston et Abydon,' Sch.—The mention of these countries is adapted in its order to the route of Tiberius.

Quid studiosa cohors operum struit? Hoc quoque curo.  
 Quis sibi res gestas Augusti scribere sumit?  
 Bella quis et paces longum diffundit in ævum?  
 Quid Titius Romana brevi venturus in ora?  
 Pindarici fontis qui non expalluit haustus, 10  
 Fastidire lacus et rivos ausus apertos.  
 Ut valet? ut meminit nostri? Fidibusne Latinis  
 Thebanos aptare modos studet, auspice Musa,  
 An tragica dessevit et ampullatur in arte?  
 Quid mihi Celsus agit? monitus multumque monendus, 15  
 Privatas ut quærat opes et tangere vitet  
 Scripta, Palatinus quæcunque recepit Apollo,  
 Ne, si forte suas repetitum venerit olim  
 Grex avium plumas, moveat cornicula risum  
 Furtivis nudata coloribus. Ipse quid audeas? 20  
 Quæ circumvolitas agilis thyma? Non tibi parvum  
 Ingenium, non incultum est et turpiter hirtum.  
 Seu linguam cauis acuis seu civica jura  
 Respondere paras seu condis amabile carmen,

6. cohors. Sat. i. vii. 23.

7. scribere sumit. Carm. i. xii. 2.

8. longum dif. in ævum. i. e. 'immortalises.' Cp. Carm. iv. 14. 3.:

Virtutes in ævum . . . .

Æternæ.

9. in ora. As Virg. G. iii. 9.: 'per ora;' and Theogonia, 240.:  
πολλῶν κείμενος ἐν στόμασι.

10. Pindarici. etc. i. e. an imitator of Pindar. Cp. Carm. iv. ii.

11. This is perhaps an imitation of Callimachus, Epigr. xxix. 4. (The quotation is unimportant, except as an additional instance of familiarity with that poet.)

13. aptare. Carm. ii. xii. 4.

14. ampullatur. Cp. ampullas, Ars P. 97.; and see note. This term is also said to be borrowed from Callimachus, Fragm. 319., ἀγκυρίαις Μοῦσα.

15. Quid mihi Celsus agit? Sat.

i. ix. 4., 'How is my friend Celsus?' The Eighth Epistle is addressed to him.

monitus. Orelli argues that this advice is given not against plagiarism, but imitation and translations from Greek poets.

17. Palatinus Apollo. The temple on the Palatine, with its public library. Cp. Epist. ii. i. 216. Its dedication is the occasion of Carm. i. xxxi. Cp. Ov. Trist. iii. i. 60—64. (The first library of the kind had been founded by A. Pollio in the Atrium Libertatis on Mount Aventine. See Ovid, l. c. 71.)

21. Carm. iv. ii. 29.

24. respondere, with jura as a cognate accusative, 'to decide law points,' as chamber counsel.

amabile carmen. Theocr. i. 61., ἐφίμερον θυμον.

Prima feres hederae victricis præmia. Quod si 25  
 Frigida curarum fomenta relinquere posses,  
 Quo te cælestis sapientia duceret, ires.  
 Hoc opus, hoc studium parvi præperetius et ampli,  
 Si patriæ volumus, si nobis vivere cari.  
 Debes hoc etiam rescribere, si tibi curæ 30  
 Quantæ conveniat Munatius; an male sarta  
 Gratia nequidquam coit et rescinditur? At vos  
 Seu calidus sanguis seu rerum inscitia vexat  
 Indomita cervice feros, ubicunque locorum  
 Vivitis, indigni fraternum rumpere foedus, 35  
 Pascitur in vestrum reditum votiva juvenca.

## EPISTOLA IV.

AD ALBIUM TIBULLUM.

ALBI, nostrorum sermonum candide iudex,  
 Quid nunc te dicam facere in regione Pedana?  
 Scribere quod Cassi Parmensis opuscula vincat,  
 An tacitum silvas inter reptare salubres,

25. *hederae*. Carm. I. i. 29.26. *frigida c. fomenta*. i. e. anxieties which, like cold applications, numb the energies.32. *coit*. Used prop. of a wound closing up and healing:

— Si possint nostra coire

Vulnera, præceptis posse coire tuis.

Ov. Ex Pont. I. iii. 87.

Neve retractando nondum coeuntia rumpam

Vulnera. Ib. Trist. iv. iv. 41.

33. *rerum inscitia*. 'Ignorance of the world.'  
*calidus sanguis . . . indomita cervice*.

"Youthful and unhandled colts,

Fetching mad bounds, bellowing and neighing loud,  
 Which is the hot condition of their blood."Shaksp. M. of Venice, act v. sc. 1.  
*feros*. 'Restive,' as in Ep. xiii. 8.  
*Gr. ὑπομαχοῦντας*.35. *fraternum*. Cp. Epist. I. x.  
 4.: 'fraternis animis.'

## EP. IV.

1. *Albi*. See Carm. I. xxxiii., and note.2. *Pedana*. At Pedum, between Tibur and Præneste, was the home of Tibullus.3. *Cassi*. Not the Cassius of Sat.

Curantem quidquid dignum sapiente bonoque est ? 5  
 Non tu corpus eras sine pectore. Di tibi formam  
 Di tibi divitias dederunt artemque fruendi.  
 Quid voveat dulci nutricula majus alumno,  
 Qui sapere et fari posait quæ sentiat, et cui  
 Gratia, fama, valetudo contingat abunde 10  
 Et mundus victus, non deficiente crumena ?  
 Inter spem curamque, timores inter et iras,  
 Omnem crede diem tibi diluxisse supremum :  
 Grata superveniet, quæ non sperabitur, hora.  
 Me pinguem et nitidum bene curata cute vises, 15  
 Cum ridere viles, Epicuri de grege porcum.

## EPISTOLA V.

## AD TORQUATUM.

Si potes Archiacis conviva recumbere lectis  
 Nec modica cœnare times olus omne patella,  
 Supremo te sole domi, Torquate, manebo.  
 Vina bibes iterum Tauro diffusa palustres

l. x. 62., nor, though one of the conspirators against J. Cæsar, the Cassius, their leader.

6. eras. 'You used not to be.' But is it not rather an instance of the imperfect as used (refinedly) for the present tense?—'You certainly are not,' 'I cannot think you are.'

9. sapere et fari. Epist. l. i. 57. Cp. Xen. Mem. l. ii. 52.: ἀλὼς εἰπαι τιμῆς τοῦς εἰδότες τὰ δέοντα καὶ ἐμπνεῖσθαι δυναμένους.

10. Compare the descr. of Thorius Balbus, Cic. de Fin. ii. 20.: "Color egregius (cp. v. 6. formam), integra valetudo, summa gratia," etc.

11. mundus victus. Nearly our 'comfort.'

13. Cp. Carm. III. xxix. 42.; l. ix. 14.; and below Epist. xl. xxiii. But

also compare our Morning Hymn by Bp. Ken :

"Live this day as if the last."

15. Epist. l. ii. 29.

## EP. V.

1. Archiacis. Made by Archias, some workman of the day. 'Archias breves lectos fecit.'—Schol.

2. olus omne. i. e. a frugal meal.

3. Torquate. See Carm. iv. vii. He seems (see vv. 10. and 31.) to have been a lawyer. Compare the mention of *facundia* in the Ode, v. 23., and the figurative *arbitria* as an image of death.

4. iterum Tauro, sc. iterum consule. B. c. 26.

diffusa, sc. "ex doliis in cados" (or, amphoras) . . . "contra defundi-

Inter Minturnas Sinuessanumque Petrinum.	5
Si melius quid habes, arcesse vel imperium fer.	
Jamdudum splendet focus et tibi munda supellex.	
Mitte leves spes et certamina divitiarum.	
Et Moschi causam : cras nato Cæsare festus	
Dat veniam somnumque dies ; impune licebit	10
Æstivam sermone benigno tendere noctem.	
Quo mihi fortunam, si non conceditur uti ?	
Parcus ob heredis curam nimiumque severus	
Assidet insano : potare et spargere flores	
Incipiam patiarque vel inconsultus haberi.	15
Quid non ebrietas designat ? Operta recludit,	
Spes jubet esse ratas, ad prælia trudit inertem ;	
Sollicitis animis onus eximit, addocet artes.	
Fecundi calices quem non fecere disertum ?	
Contracta quem non in paupertate solutum ?	20
Hæc ego procurare et idoneus imperor et non	
Invitus, ne turpe toral, ne sordida mappa	
Corruget nares, ne non et cantharus et lanx	
Ostendat tibi te, ne fidos inter amicos	
Sit qui dicta foras eliminet, ut coëat par	25
Jungaturque pari. Butram tibi Septiciumque,	
Et nisi cœna prior potiorque puella Sabinum	
Detinet, assumam ; locus est et pluribus umbris :	
Sed nimis arta premunt olidæ convivia capræ.	

tur, Sat. II. ii. 58., ex cratere in pocula."—Orelli. Anglice, 'bottled.'

6. arcesse, 'cum tuâ velox merce veni,' &c., Carm. IV. xii. 21.

7. splendet. Carm. II. vi. 14. The brightness of the hearth, not of a fire, is intended.

9. nato Cæsare. Augustus's birthday fell on Sept. 23.

13. heredis. Sat. II. iii. 151.; Carm. III. xvi. 28.

14. Assidet. Eng., 'is next door to.'

spargere flores. Carm. III. xix. 22.

15. inconsultus, opposed to severus in v. 13. Cp. 'desipere,' Carm. IV. xii. 28. With the following lines cp. Carm. III. 21.

22. toral. Sat. II. iv. 84.

24. ne fidos, etc. Μισὸς μὲν οὐκ ἀποφύγεταί. Mart. I. xxviii. (See Becker, Gallus, Sc. i. p. 6. and note 8.)

28. umbris. Sat. II. viii. 22.

29. capræ, as 'hircum,' Sat. I. ii. 27.

Tu, quotus esse velia, rescribe, et rebus ommissis 30  
Atria servantem postico falle clientem.

## EPISTOLA VI.

AD NUMICIUM.

NIL admirari prope res est una, Numici,  
Solaque, quæ possit facere et servare beatum.  
Hunc solem et stellas et decedentia certis  
Tempora momentis sunt qui formidine nulla  
Imbuti spectent : quid censes munera terræ, 5  
Quid maris extremos Arabas ditantis et Indos,  
Ludicra quid, plausus et amici dona Quiritis,  
Quo spectanda modo, quo sensu credis et ore ?  
Qui timet his adversa, fere miratur eodem,  
Quo cupiens, pacto ; pavor est utrobique molestus, 10  
Improvisa simul species exterret utrumque.  
Gaudeat an doleat, cupiat metuatne, quid ad rem,  
Si, quidquid vidit melius pejusve sua spe,  
Defixis oculis animoque et corpore torpet ?  
Insani sapiens nomen ferat, æquus iniqui, 15

30. quotus. Cp. Mart. xiv. 217.:  
Dic quotus et quanti cupias cenare.  
So *τρίτος αδρός*, 'with two others.'  
See for instance, Theocr. Id. ii. 119.

## EP. VI.

1. Nil admirari, from the Greek,  
*μηδὲν θαυμάζειν*, which the Schol.  
quotes as a saying of Pythagoras (it  
is given in Plutarch, De Audiendo,  
13.). Orelli compares, amongst other  
passages, Archilochus, Frag. xxi. 2.:  
*οὐδ' ἀγαλόμεναι θεῶν ἔργα*, and Lucian,  
Timon, 27. (describing a wealthy  
man), *θαυμάζει τε τὰ οὐ θαμνοῦσά,  
καὶ ὀρέγεται τῶν φευκτῶν*. Cp. Cic.  
Tusc. Qu. v. 28, and De Fin. v. 29:  
'summum bonum . . . ἀθαύμαστον.'

2. facere beatum. On this term  
and these ethics consider St. Augus-  
tine's words (Serm. 150., quoted in  
Wordsworth's N T., on Acts xvii.  
18.): "Dic, Epicuree, Quæ res faciat  
beatum? Responde: Voluptas cor-  
poris. Dic, Stoice: Virtus animi.  
Dic, Christiane: Donum Dei."  
4. momentis. Ep. i. x. 16.  
6. Arabas . . . Indos. Carm. iii.  
xxiv. 2.  
10. pavor is used of hope in Virg.  
G. iii. 106.:

exultantiaque haurit  
Corda pavor pulsans ;

and similarly, too, *exterreo*, as in  
Virg. Æn. xi. 806.

Ultra quam satis est virtutem si petat ipsam.  
 I nunc, argentum et marmor vetus æraque et artes  
 Suspice, cum gemmis Tyrios mirare colores ;  
 Gaude, quod spectant oculi te mille loquentem ;  
 Navus mane forum et vespertinus pete tectum, 20  
 Ne plus frumenti dotalibus emetat agris  
 Mutus et, (indignum, quod sit pejoribus ortus,)  
 Hic tibi sit potius quam tu mirabilis illi.  
 Quidquid sub terra est, in apricum proferet ætas ;  
 Defodiet condetque nitentia. Cum bene notum 25  
 Porticus Agrippæ et via te conspexerit Appi,  
 Ire tamen restat, Numa quo devenit et Ancus.  
 Si latus aut renes morbo tentantur acuto,  
 Quære fugam morbi. Vis recte vivere : quis non ?  
 Si virtus hoc una potest dare, fortis omissis 30  
 Hoc age deliciis. Virtutem verba putas et  
 Lucum ligna : cave ne portus occupet alter,  
 Ne-Cibyrtica, ne Bithyna negotia perdas ;  
 Mille talenta rotundentur, totidem altera, porro et  
 Tertia succedant et quæ pars quadrat acervum. 35  
 Scilicet uxorem cum dote fidemque et amicos

17. æra. Carm. iv. viii. 2.  
 artes. Ib. v. 5., and Epia. ii. i.  
 213.

22. Cp. Pera. vi. 15.

24. Cp. Soph. Ajax, 647.

26. via Appi. Epod. iv. 14. See  
 on Sat. i. v. 6.

27. Cp. Carm. iv. vii. 15.

30. fortis, i. e. resolutely. See  
 above Ep. ii. 40.

31. Hoc age. Sat. ii. iii. 152 ;  
 Ep. i. xviii. 88.

Virtutem verba. This seems to be  
 an allusion to Brutus's dying words  
 (given in Dion. xlvii. ad fin.) : ὁ  
 τλημων ἀρετῇ, λόγος ἂρ' ἥσθη· ἐγὼ  
 δὲ σὲ ὡς ἔργον ἥσκουν, σὺ δ' ἂρ'  
 εἰδούλευες τὸ χρῆ. Cp. Ep. i. xvii. 41.

putas et. Al. ut ; et seems to be  
 the older reading. Bentley reads  
 putes et . . . ?

32. Lucum ligna. Observe the  
 alliteration, as in virtutem verba.  
 The general sense is : 'Do you think  
 there is no reality in virtue ; that it  
 is a matter of mere words ? If so,  
 then be not controlled by it, but follow  
 your own desires unscrupulously.'

ne portus occupet. Cp. Cic. De  
 Officiis, iii. xii. 3.

33. Cibyratica, from Cibra, on  
 the borders of Caria and Lycia, with  
 a water passage down to the bay,  
 facing Rhodes.

36. Sat. ii. iii. 95.



Et genus et formam regina Pecunia donat,  
 Ac bene nummatum decorat Suadela Venusque.  
 Mancipiis locuples eget æris Cappadocum rex :  
 Ne fueris hic tu. Chlamydes Lucullus, ut aiunt, 40  
 Si posset centum scenæ præbere rogatus,  
 Qui possum tot? ait; tamen et quæram et quot habebō  
 Mittam: post paulo scribit sibi millia quinque  
 Esse domi chlamydum: partem vel tolleret omnes.  
 Exilis domus est, ubi non et multa supersunt 45  
 Et dominum fallunt et prosunt furibus. Ergo,  
 Si res sola potest facere et servare beatum,  
 Hoc primus repetas opus, hoc postremus omittas.  
 Si fortunatum species et gratia præstat,  
 Mercemur servum, qui dictet nomina, lævum 50  
 Qui fodicet latus et cogat trans pondera dextram  
 Porrigere. Hic multum in Fabia valet, ille Velina;  
 Cui libet hic fasces dabit eripietque curule  
 Cui volet importunus ebur. Frater, Pater, adde: . .  
 Ut cuique est ætas, ita quemque facetus adopta. 55  
 Si, bene qui cœnat, bene vivit, lucet, eamus  
 Quo ducit gula; piscemur, venemur, ut olim  
 Gargilius, qui mane plagas, venabula, servos  
 Differtum transire forum populumque jubebat,  
 Unus ut e multis populo spectante referret 60  
 Emptum mulus aprum. Crudi tumidique lavemur,  
 Quid deceat, quid non, oblitī, Cærite cera

40. Lucullus. This passage is quoted and the story told in Plutarch's Life of Lucullus.

48. primus . . . postremus. Used as in Virg. Geor. ii. 410.

49. species. Cp. Cic. in Pisonem. 11. (24.): 'magna species, magna dignitas . . . consilia.'

50. qui dictet. i. e. a nomenclator. See Dict. of Antiqq.

51. trans pondera. Engl. 'across the counter.'

55. facetus. i. e. 'with ready courtesy.'

58. Cp. Epist. i. xviii. 46.

61. Crudi tumidique. Juven. i. 143.; Pers. iii. 98.

62. Cærite. See Cæritum Tabulæ in Dict. of Antiqq.

C. cerâ Digni. i. e. 'disfranchis-

Digni, remigium vitiosum Ithacensis Ulixei,  
 Cui potior patria fuit interdicta voluptas.  
 Si, Mimnermus uti censet, sine amore jocisque, 65  
 Nil est jucundum, vivas in amore jocisque.  
 Vive, vale. Si quid novisti rectius istis,  
 Candidus imperti; si non, his utere mecum.

## EPISTOLA VII.

AD MÆCENATEM.

QUINQUE dies tibi pollicitus me rure futurum,  
 Sextilem totum mendax desideror. Atqui  
 Si me vivere vis sanum recteque valentem,  
 Quam mihi das ægro, dabis ægrotare timenti,  
 Mæcenas, veniam, dum ficus prima calorque 5  
 Designatorem decorat lictoribus atris,  
 Dum pueris omnis pater et matercula pallet,  
 Officiosaque sedulitas et opella forensis  
 Adducit febres et testamenta resignat.  
 Quod si bruma nives Albanis illinet agris, 10  
 Ad mare descendet vates tuus et sibi parcet  
 Contractusque leget; te, dulcis amice, reviset

ing ourselves, surrendering our rank and rights as citizens,' or (in the moralist's view here) 'as men.'

63. *remigium*. Like Ulysses's crew. The cause of their ruin is specified *Odyss. α. 8.*:

Αὐτοὶ γὰρ σφετέρῃσιν ἀτασθαλίῃσιν  
 δλοντο

Νήπιοι οἱ κατὰ βούτς ὑπερλοῖος Ἡ-  
 λιοιο

Ἡσθιον, αὐτὰρ ὃ τοῖσιν ἀφείλετο  
 νόστιμον ἦμαρ.

The story is given *Odyss. μ. 270. sqq.*

64. *potior voluptas*. This might apply also to their temptation among the Lotus-eaters. *Odyss. ι. 94.*

## EP. VII.

1. *Quinque dies*. i. e. 'only a few days.'

5. *ficus prima*. i. e. Autumn. Sat. II. vi. 19.

8. *officiosa sedulitas*. i. e. ceremonious attendance on the great. These officia salutandi were very laborious. Cp. *Martial, vii. 39*. Cp. also Sat. I. vi. 101.; *Epist. II. ii. 68*.

12. *Contractus*. i. e. curled up in a snug posture; as *e contr. fusus* is = lying at full length. Orelli prefers the interpr. = *contractus frigore*.

Cum Zephyris, si concedes, et hirundine prima.  
 Non, quo more pirls vesci Calaber iubet hospes,  
 Tu me fecisti locupletem. Vestere sodas. 15  
 Jam satis est. At tu quantum vis tolle. Benigne.  
 Non invisa feres pueris munuscula parvis.  
 Tam teneor dono, quam si dimittar onustus.  
 Ut libet; hæc porcis hodie comedenda relinques.  
 Prodigus et stultus donat, quæ spernit et odit; 20  
 Hæc seges ingratos tulit et feret omnibus annis.  
 Vir bonus et sapiens dignis ait esse paratus,  
 Nec tamen ignorat, quid distent æra lupinis:  
 Dignum præstabo me etiam pro laude merentis.  
 Quod si me noles usquam discedere, reddes 25  
 Forte latus, nigros angusta fronte capillos,  
 Reddes dulce loqui, reddes ridere decorum et  
 Inter vina fugam Cinaræ mærare protervæ.  
 Forte per angustam tenuis vulpecula rimam  
 Repserat in cumeram frumenti, pastaque rursus 30  
 Ire foras pleno tendebat corpore frustra;  
 Cui mustela procul, Si vis, ait, effugere istinc,  
 Macra cavum repetes artum, quem macra subisti.  
 Hac ego si compellor imagine, cuncta resigno;  
 Nec somnum plebis laudo satur altitium, nec 35  
 Otia divitiis Arabum liberrima muto.

22. dignis paratus, 'ready for worthy persons' (as the objects of his encouragement or patronage). Sat. I. vi. 51.

23. lupinis. These were used to counterfeit money on the stage. 'He knows a coin from a counter.'

24. pro, in proportion to. (As an instance of this construction after dignus, Geener quotes Lucretius, v. 2.)

merentis = bene merentis; i. e. my patron. Cp. 'merendo:' Virg. Æn. vi. 644.

26. Forte latus. i. e. 'my once vigorous constitution.'

29. vulpecula. Bentley corrected this to nitedula, which would certainly, in strictness, make a better sense; but the old fabulists kept little to probabilities or consistency in particulars, and the fox was the most frequent character introduced by them.

31. Bentley quotes Arist. Equit. 280., as containing possibly the same allusion.

34. resigno. Carm. III. xxix. 54.

Sæpe verecundum laudasti, rexque paterque  
 Audisti coram, nec verbo parcius absens :  
 Inspice, si possum donata reponere lætus.  
 Haud male Telemachus, proles patientis Ulixei : 40  
 Non est aptus equis Ithace locus, ut neque planis  
 Porrectus spatiis nec multæ prodigus herbæ ;  
 Atride, magis apta tibi tua dona relinquam.  
 Parvum parva decent ; mihi jam non regia Roma,  
 Sed vacuum Tibur placet aut imbellis Tarentum. 45  
 Strenuus et fortis causisque Philippus agendis  
 Clarus ab officiis octavam circiter horam  
 Dum redit atque Foro nimium distare Carinas  
 Jam grandis natu queritur, conspexit, ut aiunt,  
 Adrasum quendam vacua tonsoris in umbra 50  
 Cultello proprios purgantem leniter ungues.  
 Demetri, puer hic non læve jussa Philippi  
 Accipiebat, abi, quære et refer, unde domo, quis,  
 Cujus fortunæ, quo sit patre quove patrono.  
 It, redit et narrat, Vulteium nomine Menam, 55  
 Præconem, tenui censu, sine crimine, notum,  
 Et properare loco et cessare et quærere et uti  
 Gaudentem parvisque sodalibus et lare certo  
 Et ludis et post decisa negotia Campo.

37. rex = patron. Epist. I. xvii. 43.; Ars P. 434.

38. Audisti. sc. vocatus es. Sat. II. vi. 20.; 7. 101. Epist. I. xvi. 17.

41. Hom. *Odyss.* 8. 601—605.

44. regia. *Carm.* IV. iii. 13.; xiv. 44.

45. *Carm.* II. vi. 5—16.

46. Philippus. Lucius Marcus Philippus, well known for the altercation with Drusus and Cræsus, described in *Cic. de Orat.* iii. 1. (See the *Life* in *Biogr. Dict.*)

48. Carinas. See Cookeley's *Map of Rome*, p. 31.

50. Adrasum = tonsâ cute, Epist. I. xviii. 7., 'with hair close cut.' Orelli seems to interpret it as 'just cut.'

54. quo patre . . . patrono. i. e. whether he is 'ingenuus' (cp. *quibus est pater*, Ars P. 248. and Sat. I. 6. 29.) or 'libertus.'

57. loco. i. e. when necessary, at the proper time, = *in loco*. *Carm.* IV. xii. 28.

cessare. As Ep. I. x. 46.; II. ii. 183.

quærere. As Ars P. 170.; Sat. I. i. 92.

Scitari libet ex ipso, quodcunque refers; dic 60  
 Ad cœnam veniat. Non sane credere Mena,  
 Mirari secum tacitus. Quid multa? Benigne,  
 Respondet. Neget ille mihi? Negat improbus et te  
 Negligit aut horret. Vulteiū mane Philippus  
 Vilis vendentem tunicato scruta popello 65  
 Occupat et salvere jubet prior. Ille Philippo  
 Excusare laborem et mercenaria vincla,  
 Quod non mane domum venisset, denique, quod non  
 Providisset eum. Sic ignovisse putato  
 Me tibi, si cœnas hodie mecum. Ut libet. Ergo 70  
 Post nonam venies; nunc i, rem strenuus auge.  
 Ut ventum ad cœnam est, dicenda tacenda  
 Tandem dormitum dimittitur. Hic ubi sæpe  
 Occultum visus decurrere piscis ad hamum  
 Mane cliens et jam certus conviva, jubetur 75  
 Rura suburbana indictis comes ire Latinis.  
 Impositus mannis arvom cœlumque Sabinum  
 Non cessat laudare. Videt ridetque Philippus,  
 Et, sibi dum requiem, dum risus undique quærit,  
 Dum septem donat sestertia, mutua septem 80  
 Promittit, persuadet uti mercetur agellum.  
 Mercatur. Ne te longis ambagibus ultra  
 Quam satis est morer, ex nitido fit rusticus atque  
 Sulcos et vineta crepat mera; præparat ulmos,  
 Immoritur studiis et amore senescit habendi. 85  
 Verum ubi oves furto, morbo periire capellæ,  
 Spem mentita seges, bos est enectus arando,

65. tunicato. The poorer and esp. the country people.

\*2. dicenda tacenda:

βητὸν ἀβήτῳ τ' ἔπος.

Soph. Œd. C. 1001.

digna atque indigna relatu.

Virg. Æn. ix. 595.

76. indictis Latinis. See Dict. of Antiq., art. FAMIL, p. 414.

83. fit rusticus. Cicero (the son) ends a letter to Tiro with jesting on this subject. Ad. Fam. xvi. 21. (ad finem).

ex nitido. With the same contrast, Cicero (De Senect. xvii.) uses nitorem corporis.

87. Spem mentita. Carm. III. i. 30. Epod. xvi. 45.

Offensus damnis media de nocte caballum  
 Arripit iratusque Philippi tendit ad aedes.  
 Quem simul adspexit scabrum intonsumque Philippus, 90  
 Durus, ait, Vultei, nimis attentusque videris  
 Esse mihi. Pol me miserum, patrone, vocares,  
 Si velles, inquit, verum mihi ponere nomen!  
 Quod te per Genium dextramque deosque Penates  
 Obsecro et obtestor, vitæ me redde priori. 95  
 Qui semel adspexit, quantum dimissa petitis  
 Præstent, mature redeat repetatque relicta.  
 Metiri se quemque suo modulo ac pede verum est.

## EPISTOLA VIII.

## AD CELSUM ALBINOVANUM.

CELso gaudere et bene rem gerere Albinovano  
 Musa rogata refer, comiti scribæque Neronis.  
 Si quæret, quid agam, dic multa et pulchra minantem  
 Vivere nec recte nec suaviter; haud quia grando  
 Contuderit vites oleamque momorderit æstus, 5  
 Nec quia longinquis armentum ægrotet in agris;

93-4. Quoted in Porson's *Adversaria* as an imitation of Eur. *Iph. T.* 500.: τὸ μὲν δίκαιον δυστυχεῖς καλοῖμεθ' ἂν.

94. Quod. Comp. Virg. *Æn.* ii. 141.:

Quod te per superos . . . oro misere laborum.

Cp. the usages quod si, quod nisi.

Genium. *Epist.* ii. i. 144.; ii. 187.

97. maturè. *Epist.* i. i. 8.

98. modulo ac pede. *Sat.* ii. iii.

309. "Metaphora ab iis desumpta qui corporis sui staturam numero pedum metiuntur." Obbar. apud Orelli. Gesner and others refer the phrase to the shoemaker's last, as the

Gr. μὴ ὑπὲρ πόδα τὸ ὑπόδημα, as in *Epist.* i. x. 43., comparing (for the general sense) Cic. *Offic.* i. 31.

verum est. *Sat.* ii. iii. 312.

## EP. VIII.

This Epistle is to be compared with the Third, being written to one of the same suite (cohors); probably to the same Celsus as is there mentioned, v. 15.

1. gaudere . . . gerere, a form of salutation (as again in v. 15.). Gr. χαίρειν καὶ εὖ πράττειν.

4. grando . . . æstus. *Carm.* iii. i. 29. sqq.

Sed quia mente minus validus quam corpore toto  
 Nil audire velim, nil discere, quod levet aegrum;  
 Fidis offender medicis, irascar amicis,  
 Cur me funesto properent arcere veterno; 10  
 Quæ nocuere sequar, fugiam quæ profore credam;  
 Romæ Tibur amem ventosus, Tibure Romam.  
 Post hæc, ut valeat, quo pacto rem gerat et se,  
 Ut placeat juveni percontare utque cohorti.  
 Si dicet, Recte, primum gaudere, subinde 15  
 Præceptum auriculis hoc instillare memento:  
 Ut tu fortunam, sic nos te, Celse, feremus.

## EPISTOLA IX.

AD CLAUDIUM NERONEM.

SEPTIMIUS, Claudii, nimirum intelligit unus,  
 Quanti me facias; nam cum rogat et prece cogit,  
 Scilicet ut tibi se laudare et tradere coner,  
 Dignum mente domoque legentis honesta Neronis,  
 Munere cum fungi propioris censet amici, 5  
 Quid possim videt ac novit me valdius ipso.  
 Multa quidem dixi, cur excusatus abirem;  
 Sed timui, mea ne finxisse minora putarer,  
 Dissimulator opis propria, mihi commodus uni.  
 Sic ego majoris fugiens opprobria culpæ 10  
 Frontis ad urbanæ descendi præmia. Quod si

10. Cur. Carm. I. xxxiii. 3.

## EP. IX.

1. nimirum . . . unus. 'Knows, no doubt, better than any one else, i. e. than I do;' as in v. 6.: unus, used as in Sat. II. vi. 57., and as with superlatives.

4. legentis honesta. Equivalent to *centum dignos assumere*, Sat. I. vi. 51. and 63.; *honesta*, neut. for *maior*, as *obscura*, Carm. I. xxxiv.

14. Cp. 'prima virorum,' 'summa ducum.'—Lucr. I. 87.; Ov. Am. I. ix. 37.

11. Frontis urbanæ. *Frons* is the seat of modesty. Cp. *Æsch. Suppl.* 198., *μετανοώδης*. Hence the phrase for becoming shameless, *frontis perficere*, and the Eng., *effrontery*, which may represent the sense here. Cp. *Pers.* v. 104, and *Juv.* xiii. 242.

Again: as *rusticus* is used for

Depositum laudas ob amici iussa pudorem,  
Scribe tui gregis hunc et fortem crede bonumque.

## EPISTOLA X.

AD FUSCUM ARISTIUM.

URBIS amatorem Fuscum salvere jubemus  
Ruris amatores, hac in re scilicet una  
Multum dissimiles, at cetera pæne gemelli  
Fraternis animis; quidquid negat alter, et alter;  
Annuimus pariter vetuli notique columbi. 5  
Tu nidum servas; ego laudo ruris amœni  
Rivos et musco circumlita saxa nemusque.  
Quid quæris? Vivo et regno, simul ista reliqui,  
Quæ vos ad cælum fertis rumore secundo:  
Utque sacerdotis fugitivus liba recuso; 10  
Pæne ego jam mellitis potiore placentis,  
Vivere naturæ si convenienter oportet,  
Ponendæque domo quærenda est area primum,  
Novistine locum potiozem rure beato?  
Est ubi plus tepeant hiemes, ubi gratior aura 15  
Leniat et rabiem Canis et momenta Leonis,  
Cum semel accepit Solem furibundus acutum?  
Est ubi divellat somnos minus invida cura?

bashful (Cp. Cic. Ad. Fam. v. xii. 1., 'pudor subrusticus'), so urbanus is unabashed, a man of the world who cannot be turned from his request.

## EP. X.

3. at. Many MSS. have ad. But cp. v. 50., and 'at cetera Graius,' Virg. *Æn.* iii. 594.  
gemelli. Sat. II. iii. 244.  
6. nidum, in agreement with the

simile columbi; and cp. *Carm.* III. iv. 14.

9. rumore secundo. i. e. 'with one accord,' 'with unanimous acclaim.' See Virg. *Æn.* viii. 90., and Heyne's note, and comp. 'clamore secundo,' *Æn.* x. 266.

12. Vivere nat. convenienter, a Stoic phrase. See Cic. *Tusc. Qu.* v. 28.

15. tepeant. *Carm.* II. vi. 17.: 'tepidas brumas.'

16. *Carm.* III. xxix. 18, 19.



Deterius Libycis olet aut nitet herba lapillis?  
 Purior in vicis aqua tendit rumpere plumbum, 20  
 Quam quæ per pronum trepidat cum murmure rivum?  
 Nempe inter varias nutritur silva columnas  
 Laudaturque domus, longos quæ prospicit agros.  
 Naturam expellas furca, tamen usque recurret,  
 Et mala perrumpet furtim fastidia victrix. 25  
 Non, qui Sidonio contendere callidus ostro  
 Nescit Aquinatem potantia vellera fucum,  
 Certius accipiet damnum propiusve medullis,  
 Quam qui non poterit vero distinguere falsum.  
 Quem res plus nimio delectavere secundæ, 30  
 Mutatæ quatient. Si quid mirabere, pones  
 Invitus. Fuge magna; licet sub paupere tecto  
 Reges et regum vita præcurrere amicos.  
 Cervus equum pugna melior communibus herbis  
 Pellebat, donec minor in certamine longo 35  
 Imploravit opes hominis frenumque recepit;  
 Sed postquam victor violens discessit ab hoste,  
 Non equitem dorso, non frenum depulit ore.  
 Sic, qui pauperiem veritus potiore metallis  
 Libertate caret, dominum vehit improbus atque 40  
 Serviet æternum, quia parvo nesciet uti.  
 Cui non conveniet sua res, ut calceus olim,  
 Si pede major erit, subvertet, si minor, uret.

21. Carm. II. iii. 12.

22. Carm. III. x. 6.

Nempe, etc. i. e. the superiority of the country is proved by the desire rich men have of giving a country appearance to their houses. Of the desire for a country prospect ('prospicit,' v. 23.) Mæcenæ's house was a conspicuous instance. Cp. Carm. III. xxix. 6. sqq.

24. expellas furcâ. This rustic metaphor is found in Aristophanes: *δικροὺς ἐσθον*, Pax, 637., and *δικρο*.

*vois me ξεῖσθαι*, Lucian, Tim. 12.

Compare the simple Homeric *δαλῶ βεβλημένος εἶσθα θύραζε*, Odys. τ. 69.

25. mala fastidia. 'Your affected (non-natural) disdain.'

26. contendere. 'To stretch aside by side and compare.'

27. Aquinatem potantia fucum. i. e. 'home-dyed.' Another Italian.

dye is mentioned, Ep. II. i. 207.

30. plus nimio. Carm. I. xviii. 15.

Lætus sorte tua vives sapienter, Aristi,  
 Nec me dimittes incastigatum, ubi plura 45  
 Cogere quam satis est ac non cessare videbor.  
 Imperat aut servit collecta pecunia cuique,  
 Tortum digna sequi potius quam ducere funem.  
 Hæc tibi dictabam post fanum putre Vacunæ,  
 Excepto, quod non simul esses, cetera lætus. 50

## EPISTOLA XI.

## AD BULLATIUM.

Quid tibi visa Chios, Bullati, notaque Lesbos,  
 Quid concinna Samos, quid Cræsi regia, Sardis,  
 Smyrna quid et Colophon? Majora minorave fama,  
 Cunctane præ Campo et Tiberino flumine sordent?  
 An venit in votum Attalici ex urbibus una, 5  
 An Lebedum laudas odio maris atque viarum?  
 Scia, Lebedus quid sit; Gabiis desertior atque  
 Fidenis vicus; tamen illic vivere vellem  
 Oblitusque meorum obliviscendus et illis  
 Neptunum procul e terra spectare furentem. 10  
 Sed neque, qui Capua Romam petit imbre lutoque  
 Adpersus volet in caupona vivere; nec, qui  
 Frigus collegit, furnos et balnea laudat  
 Ut fortunatam plene præstantia vitam.  
 Nec, si te validus jactaverit Auster in alto, 15

44. vives sapienter. This may be taken as a future for the imperative; but see on Ars P. 129.

47. Imperat aut servit. So of the passions, Ep. i. ii. 62.: 'nisi paret imperat.'

49. dictabam. Cp. Sat. i. x. 92. The imperfect is used as in the close of a letter dābam (e. g. Cic. Ad Fam. xiv. l.).

## EP. XI.

3. Majora minorave. i. e. 'sive majora famâ sive minora.' Al. minorane, ending the question at 'famâ.'

9. "The world forgetting, by the world forgot."—Pope's *Eloisa*.

10. Cp. Lucret. ii. l. (quoted by the Scholiast).

Idcirco navem trans Ægæum mare vendas.  
 Incolumi Rhodos et Mytilene pulchra facit, quod  
 Pænula solstitio, campestre nivalibus auris,  
 Per brumam Tiberis, Sextili mense caminus.  
 Dum licet ac vultum servat Fortuna benignum, 20  
 Romæ laudetur Samos et Chios et Rhodos absena.  
 Tu, quamcunque deus tibi fortunaverit horam,  
 Grata sume manu, neu dulcia differ in annum,  
 Ut, quocunque loco fueris, vixisse libenter  
 Te dicas; nam si ratio et prudentia curas 25  
 Non locus effusi late maris arbiter aufert,  
 Cælum non animum mutant, qui trans mare currunt.  
 Strenua nos exercet inertia; navibus atque  
 Quadrigis petimus bene vivere. Quod petis, hic est,  
 Est Ulubris, animus si te non deficit æquus. 30

## EPISTOLA XII.

## AD ICCIUM.

FRUCTIBUS Agrippæ Siculis, quos colligis, Icci,  
 Si recte fruëris, non est, ut copia major  
 Ab Jove donari possit tibi. Tolle querebas;  
 Pauper enim non est, cui rerum suppetit usus.  
 Si ventri bene, si lateri est pedibusque tuis, nil 5  
 Divitiæ poterunt regales addere majus.

17. Incolumi, 'in good (esp. mental) health;' 'integro, sanæ mentis homini.'—Sch. See Carm. I. vii. 1.

18. Pænula. See Dict. of Antiqu. in voce. (Gr. φαινέλης, in N. T., Ep. ad Tim. II. iv. 13.)

22. Carm. III. viii. 27.; III. xxix. 42.

26. arbiter. i.e. 'with a commanding prospect.'

29. Cp. Juv. ix. 131,

## EP. XII.

4. rerum usus, Cp. Carm. II. xi. 4.

5, 6. Taken from Theognis, 719. (verses quoted as Solon's in the opening of Plutarch's Life):

ἴσον τοι πλουτοῦσιν, ὅτε πολλὸς  
 ἄργυρός ἐστιν . . .

. . . . . καὶ ᾗ τὰ δέοντα παρέσθαι  
 γαστρὶ τε καὶ πλευραῖς καὶ ποσὶν  
 ἄβρὰ παθεῖν.

Si forte in medio positorum abstemius herbis  
 Vivis et urtica, sic vives protinus, ut te  
 Confestim liquidus Fortunæ rivus inauret,  
 Vel quia naturam mutare pecunia nescit, 10  
 Vel quia cuncta putas una virtute minora.  
 Miramur, si Democriti pecus edit agellos  
 Cultaque, dum peregre est animus sine corpore velox ;  
 Cum tu inter scabiem tantam et contagia luci  
 Nil parvum sapias et adhuc sublimia cures : 15  
 Quæ mare compescant causæ, quid temperet annum,  
 Stellæ sponte sua, jussene vagentur et errent,  
 Quid premat obscurum lunæ, quid proferat orbem,  
 Quid velit et possit rerum concordia discors,  
 Empedocles, an Stertinium deliret acumen. 20  
 Verum, seu pisces seu porrum et cape trucidas,  
 Utere Pompeio Grospho et, si quid petet, ultro  
 Defer ; nil Grosphus nisi verum orabit et æquum.  
 Vilis amicorum est annona, bonis ubi quid deest.  
 Ne tamen ignores, quo sit Romana loco res : 25  
 Cantaber Agrippæ, Claudii virtute Neronis  
 Armenius cecidit ; jus imperiumque Phraates

7. in medio positorum abstemius. i. e. 'abstaining from what is within your reach.'

in medio positus is like the Greek *κεῖμενος ἐν μέσῳ*, as in Demosth. c. Phil. i. 7. (p. 41.); *ἐκ τῶ μέσῳ καταβέλς*, Id. c. Leptinem, xiii. (p. 488.) See Sat. i. ii. 108.

8. ut, i. e. 'although.'

13. peregre est animus. Cp. *ὁ νόῦς μὲν ἔξω*, Arist. Ach. 398.

14. Cum tu, etc. The sense is : 'You, wiser than Democritus, can amid engrossing business find time and thought for lofty speculations and scientific inquiry.'

19. concordia discors. Cp. Ov. Met. i. 430—433.

"All Nature's difference keeps all Nature's peace."

Pope, Essay on Man, iv. 56.

20. Empedocles. See Ars P. 465. His doctrine as to the elementary forces of repulsion and attraction (*νεῖκος καὶ φιλία*) is thought to be alluded to in v. 19., and his (Pythagorean) prohibitions as to diet in v. 20.

Stertinium. Sat. ii. iii. 33.

22. Pompeio Grospho. Carm. ii. xvi.

26. Cantaber Agrippæ. Carm. ii. vi. 2.

27. Phraates. See note, Carm. ii. ii. 17.

jus imperiumque. These words

*Cæsaris accepit genibus minor ; aurea fruges  
Italix pleno defundit Copia cornu.*

## EPISTOLA XIII.

AD VINIUM ASELLAM.

Ut proficiscentem docui te sæpe diuque,  
Augusto reddes signata volumina, Vini,  
Si validus, si lætus erit, si denique poscet ;  
Ne studio nostri pecces odiumque libellis  
Sedulus importes opera vehemente minister. 5  
Si te forte meæ gravis uret sarcina chartæ,  
Abjicito potius, quam quo perferre juberis  
Clitellas ferus impingas Asinæque paternum  
Cognomen vertas in risum et fabula fias.  
Viribus uteris per clivos, flumina, lamas ; 10  
Victor propositi simul ac perveneris illuc,  
Sic positum servabis onus, ne forte sub ala  
Fasciculum portes librorum, ut rusticus agnum,  
Ut vinosa glomus furtivæ Pyrrhia lanæ,  
Ut cum pileolo soleas conviva tribulis. 15

seem to belong to Cæsaris ; 'he submitted to the authority of Cæsar.' Orelli cites : in jus ditionemque recepit.' Liv. xxi. 61.; and 'imperia accipientes,' Tac. Hist. ii. 19.

28. *genibus minor.* Cp. 'genus amplexus genibusque volutans,' Virg. *Æn.* iii. 607.

29. *Copia cornu.* Carm. l. xvii. 16.

## EP. XIII.

3. Cp. Ov., *Trist.* l. i. 92., (on the same subject):

'Si poteris vacuo tradi, si cuncta videbis

Mittis, si vires frugerit ira suæ.'

Cp. Sat. ii. i. 18.: Ep. iii. i. 221.

8. *Asinæ . . . cognomen.* Cicero quotes a similar pun used by Scipio (when censor, 142. B. C.) against Atellus. — *De Orat.* ii. 64. (258.).

9. *fabula.* *Epod.* xi. 8.

10. *lamas.* Taken from a line of Ennius :

'Silvarum saltus latebras lamasque lutosas.'

14. *glomus*, acc. of *glomus*, -eris. The first syllable is long in Lucr. i. 361. *Al. glomos*, a masculine form, for which there is no authority.

15. *tribulis.* i. e. a country guest, invited by the condescension of a great-man in his own tribe.

Ne vulgo narres te sudavisse ferendo  
 Carmina, quæ possint oculos auresque morari  
 Cæsaris; oratus multa prece, nitere porro.  
 Vade, vale, cave ne titubes mandataque frangas.

## EPISTOLA XIV.

## AD VILlicum suum.

VILLICE silvarum et mihi me reddentis agelli,  
 Quem tu fastidis habitatum quinque focis et  
 Quinque bonos solitum Variam dimittere patres,  
 Certemus, spinas animone ego fortius, an tu  
 Evellas agro et melior sit Horatius an res. 5  
 Me quamvis Lamiae pietas et cura moratur  
 Fratrem mærentis, rapto de fratre dolentis  
 Insolabiliter, tamen istuc mens animusque  
 Fert et amat spatiis obstantia rumpere claustra.  
 Rure ego viventem, tu dicis in urbe beatum; 10  
 Cui placet alterius, sua nimirum est odio sors.  
 Stultus uterque locum immeritum causatur inique;  
 In culpa est animus, qui se non effugit unquam.  
 Tu mediastinus tacita prece rura petebas,  
 Nunc urbem et ludos et balnea villicus optas; 15  
 Me constare mihi scis et discedere tristem,  
 Quandocunque trahunt invisâ negotia Romam.  
 Non eadem miramur; eo disconvenit inter

## Ep. XIV.

3. Quinque . . . patres. i. e. the tenant farmers on the estate, who would naturally resort to Varia on business or market days.

Variam, a country town eight miles beyond Tibur, on the Via Valeria. So the Schol.

4. spinas. Epis. II. ii. 212. So

Shakspeare, '*brakes of vice*.' Meas. for Meas., act ii. sc. 1.

fortius. So above Epis. I. vi. 30.

6. Lamiae. Carm. I. xxvi. ; III. xvii.

8. istuc. i. e. 'where you are.' So iste, v. 23.

9. spatiis . . . claustra. A race term. See note on Sat. I. i. 114.

Meque et te : nam, quæ deserta et inhospita tesqua  
 Credis, amœna vocat, mecum qui sentit, et odit 20  
 Quæ tu pulchra putas. Fornix tibi et uncta popina  
 Incutiunt urbis desiderium, video, et quod  
 Angulus iste feret piper et thus ocius uva,  
 Nec vicina subest vinum præbere taberna  
 Quæ possit tibi, nec meretrix tibicina, cujus 25  
 Ad strepitum salias terræ gravis : et tamen urges  
 Jampridem non tacta ligonibus arva bovemque  
 Disjunctum curas et strictis frondibus explēs ;  
 Addit opus pigro rivus, si decidit imber,  
 Multa mole docendus aprico parcere prato. 30  
 Nunc age, quid nostrum concentum dividat, audi.  
 Quem tenues decuere togæ nitidique capilli,  
 Quem scis immunem Cinaræ placuisse rapaci,  
 Quem bibulum liquidi media de luce Falerni,  
 Cœna brevis juvat et prope rivum somnus in herba ; 35  
 Nec lusisse pudet, sed non incidere ludum.  
 Non istic obliquo oculo mea commoda quisquam  
 Limat, non odio obscuro morsuque venenat ;  
 Rident vicini glebas et saxa moventem.  
 Cum servis urbana diaria rodere mavis ; 40  
 Horum tu in numerum voto ruis. Invidet usum  
 Lignorum et pecoris tibi calo argutus et horti.  
 Optat ephippia bos piger optat arare caballus ;  
 Quam scit uterque, libens, censebo, exerceat artem.

19. tesqua (or tesca). A Sabine word for wild waste country. λοῦσα.—Callim. Ep. xxii., where see Blomf. note.

26. Carm. iii. xviii. 15.

et tamen, etc. 'Yet your complaint arises from no want of occupation.'

33. immunem Cinaræ. Carm. iv. i. 4. and note.

37. obliquo oculo. Virg. Æn. xi. 337. : 'obliquâ invidiâ.' ὀμματι

39. 'See above, Ep. l. vii. 83.

43. ephippia bos. Cicero ad Att. v. 15., quotes this proverb in substance : 'clitellæ bovi sunt imposittæ.'

44. ἐρδοι τις ἢν ἱκατος εἰδείη τέχνην. Arist. Vesp. 1431. 'Quam quisque nôrit artem in hac se exerceat.' Cic. Tusc. Qu. i. 18.

## EPISTOLA XV.

AD NUMONIUM VALAM.

QUÆ sit hiems Velia, quod cælum, Vala, Salerni,  
 Quorum hominum regio et qualis via; (nam mihi Baias  
 Musa supervacuas Antonius, et tamen illis  
 Me facit invisum, gelida cum perluor unda  
 Per medium frigus. Sane murteta relinqui  
 Dictaque cessantem nervis elidere morbum  
 Sulphura contemni vicus gemit, invidus ægris,  
 Qui caput et stomachum supponere fontibus audent  
 Clusinis Gabiosque petunt et frigida rura.  
 Mutandus locus est et deversoria nota  
 Præteragendus equus. Quo tendis? Non mihi Cumas  
 Est iter aut Baias, læva stomachosus habena  
 Dicet eques; sed equi frenato est auris in ore.)  
 Major utrum populum frumenti copia pascat,  
 Collectosne bibant imbres puteosne perennes  
 Jugis aquæ; (nam vina nihil moror illius oræ:  
 Rure meo possum quidvis perferre patique;  
 Ad mare cum veni, generosum et lene requiro,  
 Quod curas abigat, quod cum spe divite manet

## EP. XV.

1. QUÆ sit, etc. The governing clause is in v. 25.

Velia, on the coast of Lucania, founded by the fugitive Phocæans. The Greek name is Ῥέλη, Herod. i. 167. Another form is Elea, famous in philosophy for the Eleatic school of Parmenides and Zeno.

Salernum, now Salerno, in S. Campania, and supplying the modern name for the Sinus Pæstanus.

3. Antonius Musa, the physician famous for his advocacy of cold water.

and his success in trying it on Augustus.

5. murteta. The myrtle grove. A place of cure for the invalid frequenters of Baiæ. Some natural exhalations rose there which were used to form a kind of dry vapour bath. These are probably the sulphura of v. 7. (see Bentley's note), though others suppose sulphurous springs to be meant. Cp. Ov. A. A. i. 256.

13. Here ends the first parenthesis from v. 2; a second begins in v. 16., and continues to v. 24.

14. utrum populum, i.e. at Velia or Salernum.



In venas animumque meum, quod verba ministret, 20  
 Quod me Lucanæ juvenem commendet amicæ ; )  
 Tractus uter plures lepores, uter educet apros,  
 Utra magis pisces et echinos æquora celent,  
 Pinguis ut inde domum possim Phæaxque reverti,  
 Scribere te nobis, tibi nos accredere par est. 25  
 Mænius, ut rebus maternis atque paternis  
 Fortiter absumptis urbanus cœpit haberi,  
 Scurra vagus, non qui certum præsepe teneret,  
 Impransus non qui civem dignosceret hoste,  
 Quælibet in quemvis opprobria fingere sævus, 30  
 Pernicies et tempestas barathrumque macelli,  
 Quidquid quæsierat, ventri donabat avaro.  
 Hic, ubi nequitiae fautoribus et timidis nil  
 Aut paulum abstulerat, patinas cœnabat omasi,  
 Vilis et agninae, tribus ursis quod satis esset ; 35  
 Scilicet ut ventres lamna candente nepotum  
 Diceret urendos, corrector Bestius. Idem  
 Quidquid erat nactus prædæ majoris, ubi omne  
 Verterat in fumum et cinerem, Non hercule miror,  
 Aiebat, si qui comedunt bona, cum sit obeso 40  
 Nil melius turdo, nil vulva pulchrius ampla.  
 Nimirum hic ego sum ; nam tuta et parvula laudo,  
 Cum res deficient, satis inter vilia fortis ;

22. apros. Sat. II. viii. 6.: 'Lucanus aper.'

23. echinos. Sat. II. iv. 33.; Epod. v. 27.

24. Phæax, like one of Alcinoüs's court.—Cp. Epis. I. ii. 28.

27. urbanus... scurra. Cp. Sat. II. vii. 15. and 35., and 'Concinnus amicia,' Sat. I. iii. 50.

28. vagus non qui, etc. The opposite of 'certus conviva.' Epis. I. vii. 75.

29. Impransus. Cp. Theocr. xv. 147.

civem hoste, 'friend from foe.'

37. corrector Bestius. i. e. 'He devoured his humble fare and railed with the acrimony of Bestius against epicures.'

40. comedunt bona. 'Eat up their estate.' Sat. I. ii. 8. (Cp. Juv. xi. 40.)

41. vulva. Juv. xi. 81.

42. laudo. 'I am content with.'

Θῆσαν τράπεζαν ἀλγεσαι.

Eur. Alc. 2.

Verum, ubi quid melius contigit et unctius, idem  
 Vos sapere et solos aio bene vivere, quorum 45  
 Conspicitur nitidis fundata pecunia villis.

## EPISTOLA XVI.

## AD QUINCTIUM.

Ne perconteris, fundus meus, optime Quincti,  
 Arvo pascat herum an baccis opulentet oliuæ,  
 Pomisne et pratis, an amicta vitibus ulmo,  
 Scribetur tibi forma loquaciter et situs agri.  
 Continui montes, ni dissocientur opaca 5  
 Valle, sed ut veniens dextrum latus adspiciat Sol,  
 Lævum discedens curru fugiente vaporet.  
 Temperiem laudes. Quid, si rubicunda benigni  
 Corna vepres et pruna ferant? si quercus et ilex  
 Multa fruge pecus, multa dominum juvet umbra? 10  
 Dicas adductum propius frondere Tarentum.  
 Fons etiam rivo dare nomen idoneus, ut nec  
 Frigidior Thracam nec purior ambiat Hebrus,  
 Infirmo capiti fluit utilis, utilis alvo.  
 Hæ latebræ dulces, etiam, si credis, amœnæ, 15  
 Incolumem tibi me præstant Septembribus horis.

## EP. XVI.

5. Continui montes, etc. i. e. The farm stood upon the slope of a range of hills intersected by a narrow valley running due north and south.—(For a complete description of the site, its identification, and present features, reference must be made to the letter DE VILLA HORATII, printed in the Life by Dean Milman.)

7. vaporet. "Non tam tepesciat . . . quam propria sign. vapores

obducit, ut sit vesperi sub celo Italico."—Orelli.

8. benigni. AL. 'benignè;' AL. 'benigna.'

9. ferant . . . juvet. AL. 'ferunt . . . juvat,' against the MSS.

12. Fons. See Carm. III. xiii. (but consult the reference above of v. 5.)

13. Thracam. Epis. I. iii. 3.

15. dulces etiam amœnæ. dulces expresses the poet's own liking; amœnæ the charm of the landscape in itself.

Tu recte vivis, si curas esse quod audis.  
 Jactamus jampridem omnis te Roma beatum ;  
 Sed vereor, ne cui de te plus quam tibi credas,  
 Neve putes alium sapiente bonoque beatum, 20  
 Neu, si te populus sanum recteque valentem  
 Dictitet, occultam febrem sub tempus edendi  
 Dissimules, donec manibus tremor incidat unctis.  
 Stultorum incurata pudor malus ulcera celat.  
 Si quis bella tibi terra pugnata marique 25  
 Dicat et his verbis vacuas permulceat aures :  
 Tene magis salvum populus velit, an populum tu,  
 Servet in ambiguo, qui consulit et tibi et urbi,  
 Jupiter ; Augusti laudes agnoscere possis :  
 Cum pateris sapiens emendatusque vocari, 30  
 Respondesne tuo, dic sodes, nomine ? Nempè  
 Vir bonus et prudens dici delector ego ac tu.  
 Qui dedit hoc hodie, cras, si volet, auferet, ut si  
 Detulerit fasces indigno, detrahet idem,  
 Pone, meum est ; inquit. Pono tristisque recedo. 35  
 Idem si clamet furem, neget esse pudicum,  
 Contendat laqueo collum pressisse patrum ;  
 Mordeat opprobriis falsis mutemque colores ?  
 Falsus honor juvat et mendax infamia terret  
 Quem nisi mendosum et medicandum ? Vir bonus est  
 quis? 40  
 Qui consulta patrum, qui leges juraque servat,

17. *Esse quod audia.* (*audis, as*  
*in Epis. i. vii. 38.*) Cp. *Æsch. Sept.*  
*c. Theb. 592. :*  
*Οὐ γὰρ δοκεῖν ἀριστος ἀλλ' εἶναι*  
*θέλει.*

And compare the maxim of Socrates  
*in Xen. Mem. ii. vi. 39. ;* and *Cic.*  
*de Offic. ii. xii. 43.*

19. *ne cui plusquam tibi.* Cp.  
*Cic ad Fam. ii. 7. : "Nemo est qui*  
*tibi sapientius suadere possit teipso*

. . . . . *Tecum loquere, te ad-*  
*hibe in consilium . . . . .*  
 20. *alius, cum ablat.* *Epis. ii. i.*  
*240.*

19—24. These sentiments are  
 drawn out at length in *Persius, Sat.*  
*iv. 43—52.,* and *Sat. iii. 98. sqq.*

27. *Tene, etc.* A fragment quoted  
 from *Varius.*

34. Compare (*in contrast to this*)  
*Carm. iiii. ii. 19.*

Quo multæ magnæque secantur iudice lites,  
 Quo res sponsore et quo causæ teste tenentur.  
 Sed videt hunc omnis domus et vicinia tota  
 Introrsum turpem, speciosum pelle decora. 45  
 Nec furtum feci nec fugi, si mihi dicat  
 Servus, Habes pretium, loris non ureris, aio.  
 Non hominem occidi. Non pasces in cruce corvos.  
 Sum bonus et frugi. Renuit negitatque Sabellus :  
 Cautus enim metuit foveam lupus, accipiterque 50  
 Suspectos laqueos, et opertum miluus hamum.  
 Oderunt peccare boni virtutis amore ;  
 Tu nihil admittes in te formidine poenæ :  
 Sit spes fallendi, miscebis sacra profanis ;  
 Nam de mille fabæ modiis cum surripis unum, 55  
 Damnum est, non facinus, mihi pacto lenius isto.  
 Vir bonus, omne forum quem spectat et omne tribunal,  
 Quandocunque deos vel porco vel bove placat,  
 Jane pater, clare, clare cum dixit, Apollo,  
 Labra movet metuens audiri: Pulchra Laverna, 60  
 Da mihi fallere, da justo sanctoque videri,  
 Noctem peccatis et fraudibus objice nubem!  
 Qui melior servo, qui liberior sit avarus,  
 In triviis fixum cum se demittit ob assem,  
 Non video ; nam qui cupiet, metuet quoque ; porro, 65  
 Qui metuens vivet, liber mihi non erit unquam.  
 Perdidit arma, locum virtutis deseruit, qui

42. secantur. Sat. I. x. 15.

45. Sat. II. i. 64. : Persius, iv. 14.

49. Sabellus. A title expressing strictness and integrity of character, as in Virg. Geor. ii. 532., or alluding to the poet's Sabine farm.

52—54. Compare Cic. de Offic. iii. 8—9, sqq. ; from Plato, Rep. ii. 3. (pag. ii. 359.)

57. vir bonus (as in v. 40.), so called according to the popular definition. For the true *vir bonus*, see v. 73.

60. Comp. Pers. ii. 5. sqq. ; and the merchant's prayer to Mercury, in Ovid. Fast. v. 679.

64. In triviis fixum. Pers. v. 111.:

Inque luto fixum possis transcendere nummum.

65. cupiet, metuet. Epis. I. ii.

51.

67. Cp. Plato, Menex. 18. : *ᾧσπερ ἐν πολέμῳ μὴ λείπειν τὴν τάξιν τὴν τῶν προγόνων.*

Semper in augenda festinat et obruitur re.  
 Vendere cum possis captivum, occidere noli;  
 Serviet utiliter: sine pascat durus aretque, 70  
 Naviget ac mediis hiemet mercator in undis;  
 Annonæ prosit; portet frumenta penusque.  
 Vir bonus et sapiens audebit dicere: Pentheu,  
 Rector Thebarum, quid me perferre patique  
 Indignum coges? Adimam bona. Nempe pecus, rem, 75  
 Lectos, argentum: tollas licet. In manicis et  
 Compeditibus sævo te sub custode tenebo.  
 Ipse deus, simul atque volam, me solvet. Opinor,  
 Hoc sentit: Moriar; mors ultima linea rerum est.

## EPISTOLA XVII.

AD SCÆVAM.

QUAMVIS, Scæva, satis per te tibi consultis et sciis,  
 Quo tandem pacto deceat majoribus uti,  
 Disce, docendus adhuc quæ censet amicus, ut si  
 Cæcus iter monstrare velit; tamen adspice, si quid  
 Et nos, quod cures proprium fecisse, loquamur. 5  
 Si te grata quies et primam somnus in horam

69. i. e. 'if he is worthless as a man, he may yet be useful as a menial.'

73. Pentheu, etc. Taken from Euripides. *Bacchæ*, 492—498. (An example of *Carm.* III. iii. 1.):

Justum . . . non vultus instantis tyranni

Mente quatit . . .)

79. lines. The calx or chalk line at the end of the race course; as in the phrase, 'ad carceres a calces revocari.' *Cic. de Sen.* xxiii. Cp. *Propert.* iv. 2.: 'hæc spatii ultima creta meis.' *Gr. γραμμή*, *Eurip.* *Antig.* Fr. 13.:

ἐπ' ἀρχὴν ἤκομεν γραμμὴν κακῶν.  
 With the sentiment *Moriar*, etc., may be compared Plutarch's story (*Life of P. Æmilius*) of Perseus's request not to be led in triumph.

## EP. XVII.

1. Scæva. An unknown person. *tibi consultis*. Cp. the quotations at v. 19. of the foregoing Epistle.

2. uti. So *utere*, *Epist.* I. xii. 22., sc. 'familiariter,' to associate with, and make friends of.

majoribus. Cp. *Sat.* II. i. 61.

6. quies . . . somnus. Broken

Delectat, si te pulvis strepitusque rotarum,  
 Si lædit caupona, Ferentinum ire jubebo ;  
 Nam neque divitibus contingunt gaudia solis,  
 Nec vixit male, qui natus moriensque fefellit. 10  
 Si prodesse tuis pauloque benignius ipsum  
 Te tractare voles, accedes siccus ad unctum.  
 Si pranderet olus patienter, regibus uti  
 Nollet Aristippus. Si sciret regibus uti  
 Fastidiret olus, qui me notat. Utrius horum 15  
 Verba probes et facta, doce, vel junior audi,  
 Cur sit Aristippi potior sententia ; namque  
 Mordacem Cynicum sic eludebat, ut aiunt :  
 Scurror ego ipse mihi, populo tu ; rectius hoc et  
 Splendidus multo est. Equus ut me portet, alat rex, 20  
 Officium facio : tu poscis vilia rerum,  
 Dante minor, quamvis fers te nullius egentem.  
 Omnis Aristippum decuit color et status et res,  
 Tentantem majora fere præsentibus æquum.

in upon at Rome by the early offi-  
 cia, as in Mart. xii. lxviii.:

Matutine cliens, urbis mihi causa  
 relictæ,

Otia me somnusque juvant quæ  
 magna negavit  
 Roma mihi.

Or by business calls, as in Sat. i. i.  
 10. (Gesner compares Umbricius's  
 complaint—

... nam quæ meritoria somnum  
 Admittunt? Magnis opibus dormi-  
 tur in urbe.

Juv. iii. 235.;

if rightly, *caupona* might mean  
*tavern-fare*, but the quotation seems  
 inapposite.)

8. *caupona*. i. e. the vicinity to  
 a noisy tavern.

Ferentinum. A town of the Her-  
 nici, on the Via Labicana.

10. Cp. Epist. i. xviii. 103. It

was the maxim of Epicurus, *ἀδὲ  
 βίωσας*. Cp. 'bene qui latuit bene  
 vixit,' Ov. Trist. iii. iv. 25., and  
 Eurip. Iph. in Aul. 17—19.

11. i. e. 'to gain influence for your  
 friend's sake or your own.'

12. *siccus ad unctum*. Properly  
 perhaps of a guest coming hungry to  
 a feast. (So 'unctius,' Epist. i. xv.  
 44.; Ars P. 422.) Here, of a poor  
 man to a wealthy.

13. *olus*. Epist. i. v. 2. (These  
 lines are an 'encounter of wits' be-  
 tween Diogenes and Aristippus, for  
 a description of whom Lucian's *βίων  
 πρῶσις*, 8—12., may be referred to.)

18. *eludebat*. 'Parried.'

19. *Scurror*. Cp. note Epist. i.  
 xv. 27., and below xviii. 2.

20. *ἵππος με φέρει, βασιλεὺς με  
 τρέφει*—a Greek saying, attributed  
 to an officer serving with Philip of  
 Macedon.

23. *color, sc. vitæ*, as Sat. ii. i. 60.

Contra, quem duplici panno patientia velat, 25  
 Mirabor, vitæ via si conversa decebit.  
 Alter purpureum non expectabit amictum,  
 Quidlibet indutus celeberrima per loca vadet,  
 Personamque feret non inconcinnus utramque;  
 Alter Miletî textam cane pejus et angui 30  
 Vitabit chlamydem, morietur frigore, si non  
 Rettuleris pannum. Refer et sine vivat ineptus.  
 Res gerere et captos ostendere civibus hostes  
 Attingit solium Jovis et cælestia tentat:  
 Principibus placuisse viris non ultima laus est. 35  
 Non cuivis homini contingit adire Corinthum.  
 Sedit, qui timuit, ne non succederet. Esto!  
 Quid, qui pervenit, fecitne viriliter? Atqui  
 Hic est aut nusquam, quod quærimus. Hic onus horret,  
 Ut parvis animis et parvo corpore majus: 40  
 Hic subit et perfert. Aut virtus nomen inane est,  
 Aut decus et pretium recte petit experiens vir.  
 Coram rege suo de paupertate tacentes  
 Plus poscente ferent; distat, sumasne pudenter,  
 An rapias. Atqui rerum caput hoc erat, hic fons. 45  
 Indotata mihi soror est, paupercula mater,  
 Et fundus nec vendibilis nec pascere firmus,  
 Qui dicit, clamat: Victum date. Succinit alter:  
 Et mihi dividuo findetur munere quadra.

25. duplici panno:

— διπλὸν εἶμα σόφοιο  
 Διογένης. Antipater Epigr.

26. Mirabor. Ars P. 424.

30. Miletî textam. Virg. Geor.  
 iii. 306.

33, 34. Cp. Juv. x. 133.:

Bellorum exuvias . . .  
 . . . Humanis majora bonis cre-  
 duntur.

35. Sat. I. vi. 63.; Epist. I. xx. 23.

36. Another Greek proverb:

οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἔσθ'  
 ὁ πλοῦς.

41, 42. i. e. 'if there is any reality  
 in merit, then he who makes the  
 trial has a right to claim the credit  
 of success.'

45. rerum caput, sc. 'plus ferre.'  
 "Verba distat . . . rapias per ἐπε-  
 λέγησιν interposita sunt."—Or.  
 erat. Imperfect for present tense.  
 Gr. τοῦτ' ἔρ' ἦν ἐκεῖνο, κ.τ.λ. (So  
 Ars P. 19.)

48. Succinit. 'Chimes in.'

Sed tacitus pasci si posset corvus, haberet 50  
 Plus dapis et rixæ multo minus invidiæque.  
 Brundisium comes aut Surrentum ductus amœnum,  
 Qui queritur salebras et acerbum frigus et imbres,  
 Aut cistam effractam et subducta viatica plorat,  
 Nota refert meretricis acumina, sæpe catellam, 55  
 Sæpe periscelidem raptam sibi flentis, uti mox  
 Nulla fides damnis verisque doloribus adsit.  
 Nec semel irrisus triviis attollere curat  
 Fracto crure planum, licet illi plurima manet  
 Lacrima, per sanctum juratus dicat Osirim : 60  
 Credite, non ludo ; crudeles, tollite claudum.  
 Quære peregrinum, vicinia rauca reclamationat.

## EPISTOLA XVIII.

## AD LOLLIIUM.

Si bene te novi, metues, liberrime Lolli,  
 Scurrantis speciem præbere, professus amicum.  
 Ut matrona meretrici dispar erit atque  
 Discolor, infido scurræ distabit amicus.  
 Est huic diversum vitio vitium prope majus, 5  
 Asperitas agrestis et inconcinna gravisque,  
 Quæ se commendat tonsa cute, dentibus atris,

55. *catellam*. Dimin. of 'catena,' as from 'corona,' 'corolla.'

60. *Osirim*. An adjuration betokening an Egyptian origin for th se vagrants (*πλάνοι*), or at least for many of them.

62. *rauca* = 'ad ravim.'—Schol.

epithet, however, need not be restricted to the meaning 'free spoken;' it may express his real independence of character, the *libertas mera*, which others only affected.

6. *inconcinna*. Cp. the opposite *concinna*. Sat. i. iii. 50.

7. *tonsâ cute*. i. e. a cropped head, — sometimes the mark of an economist, here of a sloven who is careless of appearances. Persius marks the Stoics as '*detonsa juven-tus*.' Sat. iii. 54.

## EP. XVIII.

1. *liberrime*. Cp. Sat. i. iii. 52.: plus æquo liber, and the description of a scurra in Sat. i. iv. 87. The



Dum vult libertas dici mera veraque virtus.  
 Virtus est medium vitiorum et utrinque reductum.  
 Alter in obsequium plus æquo pronus et imi 10  
 Derisor lecti sic nutum divitis horret,  
 Sic iterat voces et verba cadentia tollit,  
 Ut puerum sævo credas dictata magistro  
 Reddere vel partes mimum tractare secundas.  
 Alter rixatur de lana sæpe caprina, 15  
 Propugnat nugis armatus : Scilicet, ut non  
 Sit mihi prima fides et vere quod placet ut non  
 Acriter elatrem ? Pretium ætas altera sordet.  
 Ambigitur quid enim ? Castor sciat an Dolichos plus ;  
 Brundisium Minuci melius via ducat an Appi. 20  
 Quem damnosa Venus, quem præceps alea nudat,  
 Gloria quem supra vires et vestit et ungit,  
 Quem tenet argenti sitis importuna famesque,  
 Quem paupertatis pudor et fuga, dives amicus,  
 Sæpe decem vitiis instructor, odit et horret, 25  
 Aut, si non odit, regit ac veluti pia mater  
 Plus quam se sapere et virtutibus esse priorem  
 Vult, et ait prope vera : Mææ, contendere noli,  
 Stultitiam patiuntur opes ; tibi parvula res est :  
 Arta decet sanum comitem toga ; desine mecum 30  
 Certare. Eutrapelus, cuicunque nocere volebat,

11. Derisor. Ars P. 433.

lecti. Sat. I. iv. 86.

13. dictata. 'His lesson.' Epist. I. i. 55.; II. i. 71. Cp. Caesar's saying (given in Suetonius, J. Cæs. 77.): "Syllam nesciasse literas qui dictaturam deposuerit."

15. lanâ caprinâ. i. e. 'any trifle.'

18. pretium ætas altera sordet. Engl. 'Not for the world.'

19. Castor, Dolichos, gladiators of the day.

21. damnosa. 'ruinous.' 'Veneris damnosa voluptas.' Ov. Pont. I. x. 33.

22. Gloria. Carm. I. xviii.

supra vires. Cp. Juv. iii. 180.:

'Hic ultra vires habitûs nitor.'

25. decem vitiis instructor. i. e. 'ten times worse.'

26. regit, 'checks him.'

30. Arta toga. Cp. e contr. Epod.

iv. 8. So in Epist. I. xix. 13., exigua toga marks the strict simplicity of Cato.

31. Eutrapelus. A name given to P. Volumnius. Cp. Cic. ad Fam., vii. 32., who compliments him on the εὐτραπελία of his letters.

Vestimenta dabat pretiosa : beatus enim jam  
 Cum pulchris tunicis sumet nova consilia et spes,  
 Dormiet in lucem, scorto postponet honestum  
 Officium, nummos alienos pascet, ad imum 35  
 Thrax erit aut olitoris aget mercede caballum.  
 Arcanum neque tu scrutaberis illius unquam,  
 Commissumque teges et vino tortus et ira ;  
 Nec tua laudabis studia aut aliena reprendes,  
 Nec, cum venari volet ille, poemata panges. 40  
 Gratia sic fratrum geminorum, Amphionis atque  
 Zethi, dissiluit, donec suspecta severo  
 Conticuit lyra. Fraternis cessisse putatur  
 Moribus Amphion : tu cede potentis amici  
 Lenibus imperiis, quotiesque educet in agros 45  
 Ætolis onerata plagis jumenta canesque.  
 Surge et inhumanæ senium deponere Camenæ,  
 Cœnes ut pariter pulmenta laboribus empta ;  
 Romanis sollemne viris opus, utile famæ  
 Vitæque et membris, præsertim cum valeas et 50  
 Vel cursu superare canem vel viribus aprum  
 Possis. Adde, virilia quod speciosius arma  
 Non est qui tractet : scis, quo clamore coronæ  
 Prælia sustineas campestria ; denique sævam

35. nummos al. pascet, 'he will borrow money.' Cp. Pers. v. 149.: Ut nummi quos hic quincunce modo

(i. e. at 5 per cent.)

Nutrieras, pergant avidos sudare deunces.

(i. e. 11 per cent.) See note on Sat. i. ii. 14.

(Cp. Arist., Nub. 1286.)

Conductus is used for 'borrowed' in Sat. i. ii. 9.

36. Thrax. Sat. ii. vi. 44.

38. tortus. Ars P. 435., 'torquere.'

41. Amphionis atque Zethi. See Eurip., Antiopa, Fr. 25.

46. Ætolis onerata, etc. Epist. I. vi. 58.

47. inhumanæ, 'unsociable.' Contrast humanitatem, Cic. de Orat. i. 7. (27.), and humanissimâ, C. ad Fam. xvi. 21.

senium, 'moroseness.' Cp. Epod. xiii. 5., 'senectus.' Gesner comp. Epist. II. ii. 82.: 'insenuitque libris.'

48. pulmenta l. empta. Sat. II. ii. 20.

53. coronæ, the ring of spectators, as in Ars P. 381. Cp. Pind. Ol. ix. 93.: ὀρχητρο κύκλον δῶσα βοᾷ.

54. sævam militiam, 'real warfare,' as opposed to the games of the

Militiam puer et Cantabrica bella tulisti	55
Sub duce, qui templis Parthorum signa refigit	
Nunc et, si quid abest, Italīs adjudicat armis.	
Ac, ne te retrahas et inexcusabilis absis,	
Quamvis nil extra numerum fecisse modumque	
Curas: interdum nugaris rure paterno;	60
Partitur lintres exercitus; Actia pugna	
Te duce per pueros hostili more refertur;	
Adversarius est frater, lacus Hadria, donec	
Alterutrum velox Victoria fronde coronet.	
Consentire suis studiis qui crediderit te,	65
Fautor utroque tuum laudabit pollice ludum.	
Protinus ut mōneam, si quid monitoris eges tu,	
Quid de quoque viro et cui dicas, sæpe videto.	
Percontatorem fugito, nam garrulus idem est,	
Nec retinent patulæ commissa fideliter aures,	70
Et semel emissum volat irrevocabile verbum.	
Non ancilla tuum jecur ulceret ulla puerve	
Intra marmoreum venerandi limen amici,	
Ne dominus pueri pulchri caræve puellæ	
Munere te parvo beet aut incommodus angat.	75
Qualem commendes, etiam atque etiam adspice, ne mox	
Incutiant aliena tibi peccata pudorem.	
Fallimur et quondam non dignum tradimus: ergo	

Campus Martius (prœlia campestris).

55. Cantabrica. Epist. i. xii. 26; and Carm. ii. ii. 17. (note).

signa refigit. Carm. iv. xv. 6.

57. siquid abest, 'if there is anything yet unconquered.'

59. extra numerum modumque, lit. 'out of time and tune,' i.e. unbecoming. Cp. Gr. *πλημμελής*, *πλημμελής*. Cp. the contrary phrase, in numerum (= keeping time), as in Virg. G. iv. 175.

60. nugaris. Sat. ii. i. 73.

65. consentire, 'to take an interest in.'

66. utroque pollice. i. a. heartily. Cp. Juv. iii. 36.: 'verso pollice.' The thumb being popularly used to express decision for or against: ("Pollices cum faveamus premere etiam proverbio jubemur." — Plin. N. H. xxviii. ii. 5.)

70. patulæ. Epist. ii. ii. 105.

71. volat. *ἔπεα πτερόεντα*.

irrevocable. Ars P. 390.

78. tradimus. Epist. i. ix. 3.

Cp. the full phrase in Cic. ad Fam.

Quem sua culpa premet, deceptus omitte tueri,  
 Ut penitus notum, si tentent crimina, serves 80  
 Tuterisque tuo fidentem præsidio; qui  
 Dente Theonino cum circumroditur, ecquid  
 Ad te post paulo ventura pericula sentis?  
 Nam tua res agitur, paries cum proximus ardet,  
 Et neglecta solent incendia sumere vires. 85  
 Dulcis inexpertis cultura potentis amici:  
 Expertus metuit. Tu, dum tua navis in alto est,  
 Hoc age, ne mutata retrorsum te ferat aura.  
 Oderunt hilarem tristes tristemque jocosi,  
 Sedatum celeres, agilem navumque remissi; 90  
 [Potores bibuli media de nocte Falerni]  
 Oderunt porrecta negantem pocula, quamvis  
 Nocturnos jures te formidare vapores.  
 Deme supercilio nubem; plerumque modestus  
 Occupat obscuri speciem, taciturnus acerbi. 95  
 Inter cuncta leges et percontabere doctos,  
 Qua ratione queas traducere leniter ævum;  
 Num te semper inops agitet vexetque cupido,

vii. 5.: "hominem tibi trado de manu ut aiunt in manum tuam . . ." Cp. Theognis, 963.:

Μη ποτ' ἐκαιρέσσης πρὶν ἂν εἰδῇς  
 ἄνδρα σαφηνῶς, κ.τ.λ.

82. dente Theonino. i. e. 'maledico dente,' from one Theon, notorious for the virulence of his language.

86. cultura. The paying court to, —the intimacy with.

88. Hoc age. Sat. II. iii. 152.

mutata aura. Cp. the metaphor Carm. I. v. 6., and Gray's "Bard:"  
 "Fair smiles the morn, and soft the  
 zephyr blows,

While, proudly riding o'er the  
 azure realm,

In gallant trim the gilded vessel  
 goes.

Regardless of the sweeping whirlwind's sway," &c.

91. The genuineness of this verse is more than doubtful. Many MSS. omit it. The Scholiasts either do not notice it, or supply a nom. case in place of it to oderunt. If genuine, Potores bibuli is a rare phrase for 'soakers;,' de nocte is not without its difficulty; the conjecture de luce would accord with Sat. II. viii. 3.

93. Nocturnos vapores. Feverishness at night. See Epod. iii. 15.

94. nubem. i. e. 'gloom,' as in Eur. Hippol. 173.

95. obscuri. 'Designing,' as in Cic. Off. III. xiii. 12.

98. Num te . . . num pavor.

Num pavor et rerum mediocriter utilium spes ;  
 Virtutem doctrina paret, naturane donet ; 100  
 Quid minuat curas, quid te tibi reddat amicum ;  
 Quid pure tranquillet, honos an dulce lucellum,  
 An secretum iter et fallentis semita vitæ.  
 Me quoties reficit gelidus Digentia rivus,  
 Quem Mandela bibit, rugosus frigore pagus, 105  
 Quid sentire putas ? quid credis, amice, precari ?  
 Sit mihi, quod nunc est, etiam minus ; et mihi vivam  
 Quod superest ævi, si quid superesse volunt di ;  
 Sit bona librorum et provisæ frugis in annum  
 Copia, neu fluitem dubiæ spe pendulus horæ. 110  
 Sed satis est orare Jovem quæ donat et aufert ;  
 Det vitam, det opes, æquum mi animum ipse parabo.

## EPISTOLA XIX.

## AD MÆCENATEM.

PRISCO si credis, Mæcenas docte, Cratino, <sup>1</sup>  
 Nullu placere diu nec vivere carmina possunt,  
 Quæ scribuntur aquæ potoribus. Ut male sanos  
 Adscripsit Liber Satyris Faunisque poëtas,  
 Vina fere dulces oluerunt mane Camenæ. 5

Al. ne . . . . ne. Orelli explains  
 'num agitet' as = 'num agitare  
 debeat.'

semper inops. 'Never satisfied.'  
 99. mediocriter utilium. The  
 δῖδαρφα of the Stoics,—'things in-  
 different'

100. This was a frequent subject  
 of argument,—εἰ δῖδακτεν ἢ ἀπερὴ ;  
 Cp. Eur. Suppl. 913.

102. lucellum. Sat. II. v. 82.

104. me reficit. Epist. I. xiv. 1.:  
 'mihi me reddentis.' So v. 101.  
 Cp. Juv. iii. 319.

105. Mandela. Supposed to be

the same with the modern village  
 'Bardela;' it stands in a bleak situa-  
 tion, between two valleys.

## EP. XIX.

1. Cratino. Sat. I. iv. 1.

3. ut. ἐπεὶ, 'from the time that  
 . . . ' as in Carm. iv. iv. 42.

male sanos. Ars P. 296. ; Sat.  
 II. iii. 322.

4. Adscripsit. So 'adscribi.' Carm.  
 III. iii. 35.

Liber Sat. Faunisque. Carm. II.  
 xix. 1—4. Cp. 'Ritè cliens Bac-  
 chi,' Epist. II. ii. 78.

Laudibus arguitur vini vinosus Homerus ;  
 Ennius ipse pater nunquam nisi potus ad arma  
 Prosiluit dicenda. Forum Putealque Libonis  
 Mandabo siccis, adimam cantare severis :  
 Hoc simul edixi, non cessavere poetæ 10  
 Nocturno certare mero, putare diurno.  
 Quid, si quis vultu torvo ferus et pede nudo  
 Exiguæque togæ simulet textore Catonem,  
 Virtutemne repræsentet moresque Catonis ?  
 Rupit Iarbitam Timagenis æmula lingua, 15  
 Dum studet urbanus tenditque disertus haberi.  
 Decipit exemplar vitii imitabile ; quod si  
 Pallerem casu, biberent exsangue cuminum.  
 O imitatores, servum pecus, ut mihi sæpe  
 Bilem, sæpe jocum vestri movere tumultus ! 20  
 Libera per vacuum posui vestigia princeps,  
 Non aliena meo pressi pede. Qui sibi fidit,  
 Dux regit examen. Parios ego primus iambos  
 Ostendi Latio, numeros animosque secutus  
 Archilochi, non res et agentia verba Lycamben. 25  
 Ac ne me foliis ideo brevioribus ornes,

8. Puteal. See Sat. II. vi. 35.  
 (Cp. Ars P. 471., 'bidental.') It  
 was the resort of money changers :  
 Qui Puteal, Janumque timet, celeres-  
 que Calendas.

Ov. R. Am. 561.

(See Map of Rome, p. 41.)

10. edixi. Cp. vv. 18, 19. Al.  
 'edixit,' sc. Ennius.

11. certare mero. Carm. iv. i. 31.

15. Iarbitam. A name (or nick-  
 name) denoting one of Moorish de-  
 scent; as if from the Iarbas of Virg.  
 Æn. iv. 196. The Scholiast gives  
 Cordus as the real name of the  
 person intended; and this is con-  
 jecturally identified with the Codrus of  
 Virgil: 'invidiâ rumpantur ut ilia  
 Codro.'—Ecl. vii. 26.

Rupit. This is understood by

some of the bursting of a blood-  
 vessel, followed by death. It may  
 be more naturally taken in the same  
 sense as *rumperis*, Sat. I. iii. 136.,  
 and Cicero's 'dirupi me pæne,' Ad  
 Fam. vii. 1. (quoted by Orelli), or of  
 'bursting with jealousy,' as in Vir-  
 gil's line. (Cp. Cic. ad F. xii. 2.,  
 'plausu dirumpitur.')

Timagenis. The gen. case is go-  
 verned by *æmula*, i. e. 'his rivalry  
 of Timagenes.'

18. *exsangue*, 'making bloodless,'  
 i. e. pale. (For instances of this  
 transitive usage in adjectives, see  
 note on Carm. II. ix. 3.) Cp. 'pal-  
 lentis grana cumini,' Pers. S. v. 55.

21. princeps. Carm. III. xxx. 13;  
 iv. ix. 3.

25. Lycamben. Epod. vi. 13.

Quod timui mutare modos et carminis artem :  
 Temperat Archilochi Musam pede mascula Sappho,  
 Temperat Alcæus, sed rebus et ordine dispar,  
 Nec socerum quærit, quem versibus oblinat atria, 30  
 Nec sponsæ laqueum famoso carmine nectit.  
 Hunc ego non alio dictum prius ore Latinus  
 Vulgavi fidicem ; juvat immemorata ferentem  
 Ingenuis oculisque legi manibusque teneri.  
 Scire velis, mea cur ingratus opuscula lector 35  
 Laudet ametque domi, premat extra limen iniquus ?  
 Non ego ventosæ plebis suffragia venor  
 Impensis coenarum et tritæ munere vestis ;  
 Non ego, nobilium scriptorum auditor et ultor,  
 Grammaticas ambire tribus et pulpita dignor : 40  
 Hinc illæ lacrimæ. Spissis indigna theatris  
 Scripta pudet recitare et nugis addere pondus,  
 Si dixi : Rideas, ait, et Jovis auribus ista  
 Servas ; fidis enim manare poëtica mella  
 Te solum, tibi pulcher. Ad hæc ego naribus uti 45  
 Formido et, luctantis acuto ne secer ungui,

28. i. e. the later poets, Sappho and Alcæus, retained the metre of Archilochus, though applying it to other subjects, and with a different order or form of verse.

34. *Ingennus*. Cp. Sat. I. x. 76., and the enumeration there, vv. 81—87. Compare Milton's—

"fit audience find though few."

P. L. vii. 31.

37. *non ego*. i. e. 'I flatter neither plebs nor nobiles.'

38. *ventosæ*. Cp. Cic. ad Fam. ii. 6.: '*ventorum* (i. e. the fickle elements) quos proposui moderator . . .'

*suffragia*. Ep. II. ii. 103.

38. *Impensis*. Ars P. 420, sqq. Cp. Pers. i. 53.

39. *ultor*. i. e. 'revenging myself by reciting in my turn.' Cp. im-

pune, Ep. II. ii. 105., and Juv. i. l.:

Semper ego auditor tantum? numquamne reponam?

Orell. cp. Cic. pro Cluent. 51. (141.)

41. *Hinc illæ lacrimæ*. A proverb. Ter. And. I. i. 99.

42. *nugis ad pondus*. Cp. Pers. v. 19.:

. . . bullatis ut mihi nugis

Pagina turgescat dare pondus idonea fumo.

43. *Jovia*. i. e. Augusti. (Sat. II. vi. 52.)

44. *manare*, cum acc. case, as in Ov. Met. vi. 312.

*mella*. 'Apis Matinæ more,' Carm. IV. ii. 27. Cp. Lucret. I. 947.: 'quasi musæo . . . melle.'

45. *naribus*. Sat. I. vi. 5.

Displicet iste locus, clamo, et diludia posco.  
Ludus enim genuit trepidum certamen et iram,  
Ira truces inimicitias et funebre bellum.

## EPISTOLA XX.

AD LIBRUM SUUM.

VERTUMNUM Janumque, liber, spectare videris,  
Scilicet ut prostes Sosiorum pumice mundus.  
Odisti claves et grata sigilla pudico;  
Paucis ostendi gemis et communia laudas,  
Non ita nutritus. Fuge, quo descendere gestis. 5  
Non erit emisso reditus tibi. Quid miser egi?  
Quid volui? dices, ubi quis te læserit; et scis  
In breve te cogi, cum plenus languet amator.  
Quod si non odio peccantis desipit augur,  
Carus eris Romæ, donec te deserat ætas; 10  
Contrectatus ubi manibus sordescere vulgi  
Cœperis, aut tineas pasces taciturnus inertes,  
Aut fugies Uticam aut vinctus mitteris Ilerdam.  
Ridebit monitor non exauditus, ut ille,  
Qui male parentem in rupes protrusit asellum 15  
Iratus: quis enim invitum servare laboret?  
Hoc quoque te manet, ut pueros elementa docentem  
Occupet extremis in vicis balba senectus.  
Cum tibi sol tepidus plures admoverit aures,

## EP. XX.

1. Cp. Ov. Trist. i. l. sqq.:  
Parve, nec invidéo, sine me, liber,  
ibis in urbem.

Vertumnum Janumque. i. e. one  
of the bookselling vicinities.

2. ut prostes, 'that you may be  
exposed for sale.'

Sosiorum. The booksellers. Ars  
P. 345.

4. Paucis ostendi. See above, on  
Ep. xix. 34.

7. quis. Al. quid.

13. Carm. ii. xx. 19.:  
me peritus discet Iber.

16. Ars P. 467.

19. i. e. 'When the evening sun  
has collected an audience for you.'  
It is implied that evening was the  
time for poetic readings. Orelli com-  
pares Mart. iv. viii. 7.; x. xix. 18.



Me libertino natum patre et in tenui re 20  
 Majores pennas nido extendisse loqueris,  
 Ut, quantum generi demas, virtutibus addas:  
 Me primis Urbis belli placuisse domique;  
 Corporis exigui, præcanum, solibus aptum,  
 Irasci celerem, tamen ut placabilis essem. 25  
 Forte meum si quis te percontabitur ævum,  
 Me quater undenos sciat implevisse Decembres,  
 Collegam Lepidum quo duxit Lollius anno.

20. Sat. I. vi. 6. 45, 46.

23. Sat. II. i. 76.; Ep. I. xvii. 35.

24. exigui.	Sat. II. iii. 309.
solibus aptum.	i.e. 'chilly.'

## Q. HORATII FLACCI EPISTOLARUM LIBER SECUNDUS.

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THE opening address is to Augustus, who is said by Suetonius to have complained that he was not mentioned in the *Satires*.

He is classed with heroes, benefactors of antiquity, and contrasted with them in having his merits rightly judged and in receiving homage due, even in his lifetime. This introduces the proper subject of the epistle, in which complaint is made of the unreasoning eulogies passed on ancient poets, and of the neglect of cotemporary and modern authors (v. 21. sqq.)

These old favourites are enumerated, and the fashionable opinion of them severally is cited (vv. 50—62.); the depreciation of the new generation is reasoned on and traced to jealousy (vv. 63—89.).

The love of novelty is then examined as a principle (vv. 90—113.); the turn it has taken at Rome in favour of literary habits is described; its harmlessness (v. 119. sqq.), and its services to education (vv. 126—130.), and to religion (vv. 132—138.), are set forth, and then an outline of the rise of satiric and scenic composition (v. 139. sqq.).

Next in scanning the defects of Roman authorship, these are traced not to a want of spirit or invention, but

of study and finish (v. 165.); sometimes to a mercenary haste (v. 175.). But even the more ambitious poets meet with poor encouragement (vv. 182—207.) from the public.

For poets who are contented to be simply read (v. 214.) there is patronage, and that as deservedly (v. 229.), as freely and judiciously bestowed (v. 245.).

But upon this they are foolish to presume (vv. 219—228.), and if they claim it without merit, they are ridiculous, and their trash, as it must be unacceptable, deserves only to be thrown away.

## EPISTOLA I.

### AD AUGUSTUM.

Cum tot sustineas et tanta negotia solus,  
 Res Italas armis tuteris, moribus ornes,  
 Legibus emendes, in publica commoda peccem,  
 Si longo sermone morer tua tempora, Cæsar.  
 Romulus et Liber pater et cum Castore Pollux, 5  
 Post ingentia facta deorum in templa recepti,  
 Dum terras hominumque colunt genus, aspera bella  
 Componunt, agros assignant, oppida condunt,  
 Ploravère suis non respondere favorem  
 Speratum meritis. Diram qui contudit hydram 10  
 Notaque fatali portenta labore subegit,

#### EP. I.

3. 5. 10. 16. With this opening eulogy, and its continuation in vv. 251—256., compare generally the Odes v. and xv. of lib. iv., adding III. iii. 9—16., where these same heroes are celebrated in a like connection or comparison with Augustus.

5. Cp. Ov. Am. III. viii. 51.:

Qua, licet, affectas (sc. hominum  
*Natura*) celum quoque; templa  
 Quirinus,

Liber et Alcides, et modo Cæsar,  
 habent.

7. colunt. i. e. 'improve and civilise.'

10. Hydram. Carm. iv. 4. 61.

Comperit invidiam supremo fine domari.  
 Urit enim fulgore suo, qui prægravat artes  
 Infra se positas; extinctus amabitur idem.  
 Præsenti tibi maturos largimur honores 15  
 Jurandasque tuum per nomen ponimus aras,  
 Nil oriturum alias, nil ortum tale fatentes.  
 Sed tuus hic populus, sapiens et justus in uno,  
 Te nostris ducibus, te Graiis anteferendo,  
 Cetera nequaquam simili ratione modoque 20  
 Æstimat et, nisi quæ terris semota suisque  
 Temporibus defuncta videt, fastidit et odit,  
 Sic fautor veterum, ut tabulas peccare vetantes,  
 Quas bis quinque viri sanxerunt, fœdera regum  
 Vel Gabiis vel cum rigidis æquata Sabinis, 25  
 Pontificum libros, annosa volumina vatam  
 Dictitet Albano Musas in monte locutas.  
 Si, quia Græcorum sunt antiquissima quæque  
 Scripta vel optima, Romani pensantur eadem  
 Scriptores trutina, non est quod multa loquamur: 30  
 Nil intra est oleam, nil extra est in nuce duri;

12. *supremo fine.* i. e. 'only by death.' The Euphemism (a rare one in Latin) is happily adopted here.

13. *Urit . . . prægravat,* 'dazzles and depresses.' This mixture of metaphors has caused difficulty here, as in *Ars P.* 441.

*artes infra se.* i. e. 'inferior excellence.'

*artes.* "Antiquè pro virtutes, Gr. Ἀρεάς."—Bart. So Orelli int. 'arte,' *Carm.* III. iii. 9., as ἀρετῇ.

14. With the sentiment comp. *Carm.* III. xxiv. 31.; and *Ov. Am.* I. xv. 39.; and *Thucyd.* II. 45.: *φθόνος γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον*. Τὸ δὲ μὴ ἐμποδῶν ἀνταγωνιστῶ εἰνολῶ τετιμμηται.

15. *Præsenti.* 'While you are yet with us.' *Carm.* III. v. 2.; e. contr. 'terris semota,' v. 21.

24. *his quinque viri.* The Decemviri.

26. *volumina vatam.* *Livy*, xxv.

12., quotes two specimens of these ancient prophecies, composed by the seer Marcius. The extracts are said to be in Saturnian metre and slightly modernised in form ('paulum immutata,'—Or.) The Delphin Ed. ingeniously transmutes them into hexameters.

27. 'That the Latin Muses dictated them,' i. e. that they have the spirit of true poetry; cp. "Musas ipsas Latine loqui credas."—*Plin. Epist.* II. 13.

29. *vel.* Used intensively with superlatives, 'the very best.'

30. *trutina.* *Sat.* I. iii. 72.

31. The sense is, 'To argue that what is true of the Greeks must be

Venimus ad summum fortunæ, pingimus atque  
 Psallimus et luctamur Achivis doctius unctis.  
 Si meliora dies, ut vina, poemata reddit,  
 Scire velim, chartis pretium quotus arroget annus. 35  
 Scriptor, abhinc annos centum qui decedit, inter  
 Perfectos veteresque referri debet, an inter  
 Viles atque novos? Excludat jurgia finis.  
 Est vetus atque probus, centum qui perficit annos.  
 Quid, qui deperit minor uno mense vel anno, 40  
 Inter quos referendus erit? veteresne poetas,  
 An quos et præsens et postera respuat ætas?  
 Iste quidem veteres inter ponetur honeste,  
 Qui vel mense brevi vel toto est junior anno.  
 Utor permissio caudæque pilos ut equinæ 45  
 Paulatim vello et demo unum, demo et item unum,  
 Dum cadat elusus ratione ruentis acervi,  
 Qui redit in fastos et virtutem æstimat annis

true of the Romans, is as absurd as to say that if an olive is the hardest inside, so is the nut; if the nut has a shell, so has the olive.' (Some take it merely as a proverb expressing the denial of a manifest truth.)

32. 'We must go on to assert that we have reached the height of perfection.'

38. *Excludat jurgia finis.* Cp. Pers. Sat. vi. 80.:

Depunge ubi sistam  
 Inventus, Chrysis, tui finitor  
 acervi.

Here the arguer "venit ad soritas" (Cic. Acad. ii. 28.), lubricum sane et periculosum locum" (i. e. the mode of argument called *sorites*, a slippery treacherous ground for an arguer to take).

For (Ib. cap. xxix.) "rerum natura nullam nobis dedit cognitionem finium, ut ullâ in re statuere possumus quatenus." (i. e. reasonings upon things in their nature relative admit of no determinate standard, as

in questions whether a person "dives, pauper, clarus, obcurus sit; multa, pauca, etc.")

Therefore, when Horace's opponent consents to lay down a *finis*, or fixed absolute standard, 'Cedit ratione acervi' (v. 47.), his reasoning fails, baffled by the soritic process; or, falls to pieces like the heap from which successive grains are withdrawn.

(The sorites is thus defined, cap. xvi.: "Cum aliquid minutatim et gradatim additur aut demitur, soritas hoc vocant.")

45. *caudæ equinæ.* There is thought to be an allusion here to the story of Sertorius in Plutarch's Life, xvi.

46. *et item unum.* This is Orelli's reading, after Bentley: he says, 'Videtur sermonis quotidiani esse.' *etiam unum* (a phrase found in Terence, and Pers. Sat. vi. 58), he supposes to be 'ex glossemate corruptela.'

Miraturque nihil, nisi quod Libitina sacravit.  
 Ennius et sapiens et fortis et alter Homerus, 50  
 Ut critici dicunt, leviter curare videtur,  
 Quo promissa cadant et somnia Pythagorea.  
 Nævius in manibus non est et mentibus hæret  
 Pæne recens? Adeo sanctum est vetus omne poemā.  
 Ambigitur quoties uter utro sit prior, aufert 55  
 Pacuvius docti famam senis, Accius alti,  
 Dicitur Afrani toga convenisse Menandro,  
 Plautus ad exemplar Siculi properare Epicharmi,  
 Vincere Cæcilius gravitate, Terentius arte.  
 Hos ediscit et hos arto stipata theatro 60  
 Spectat Roma potens; habet hos numeratque poëtas  
 Ad nostrum tempus Livi scriptoris ab ævo.  
 Interdum vulgus rectum videt, est ubi peccat.  
 Si veteres ita miratur laudatque poëtas,  
 Ut nihil anteferat, nihil illis comparet; errat: 65  
 Si quædam nimis antique, si pleraque dure  
 Dicere credit eos, ignave multa fatetur,

51. *leviter curare videtur*, 'praised as he is, he cares little whether his works sustain his character;' i.e. he is a careless composer.

52. *promissa*. Cp. *promissor*, Ars P. 138.

*somnia Pyth.* Ennius dreamed that the soul of Homer had (according to the Pythagorean doctrine of transmigration) passed into him. So P. *vs.* vi. 10.:

*Cor jubet hoc Enni postquam destertuit esse*

(i. e. 'left off dreaming that he was, etc.')

*Mæonides, Quintus pavone ex Pythagoreo.*

53. *non est*, i. e. 'nonne est?'

*hæret recens*, Carm. iii. xxx. 8.

56. *docti . . . alti*, 'one has reputation for learning, one for lofty thought.' So Quintilian, x. i. 97.: "Virum

Accio plus tribuitur, Pacuvium videri doctiorem . . . volunt." Persius, i. 76., mentions these two with the satiric epithets of 'venosus' and 'verrucosus.'

(*docti, alti*, have been int. of Sophocles and Euripides, oddly enough.) *senis*. Sat. ii. i. 34.

58. *properare*. Cp. Ars. P. 148.: "Semper ad eventum festinat." It seems to express a liveliness of plot and style, by which the interest is kept up throughout. (So it is explained in Biogr. Dict., art. *PLAUTUS*.)

62. *Livi . . . ab ævo*. Cicero (*Tusc. Qu. i. 1.*) says, 'Serius poeticam nos accepimus. Annis enim DX. A.U.C. Livius fabulam dedit . . . anno ante natum Ennium.'

66. *dure*. So 'durus' (of Lucilius), Sat. i. iv. 8.

Et sapit et mecum facit et Jove judicat æquo.  
 Non equidem insector delendaque carmina Livi  
 Esse reor, memini quæ plagosum mihi parvo 70  
 Orbiliū dictare; sed emendata videri  
 Pulchraque et exactis minimum distantia miror;  
 Inter quæ verbum emicuit si forte decorum et  
 Si versus paulo concinnior unus et alter,  
 Injuste totum ducit venditque pœma. 75  
 Indignor quidquam reprehendi, non quia crasse  
 Compositum illepideve putetur, sed quia nuper;  
 Nec veniam antiquis, sed honorem et præmia posci.  
 Recte necne crocum floresque perambulet Attæ  
 Fabula si dubitem, clament periisse pudorem 80  
 Cuncti pæne patres, ea cum reprehendere coner,  
 Quæ gravis Æsopus, quæ doctus Roscius egit:  
 Vel quia nil rectum, nisi quod placuit sibi, ducunt,  
 Vel quia turpe putant parere minoribus et, quæ  
 Imberbes didicere, senes perdenda fateri. 85  
 Jam Saliare Numæ carmen qui laudat et illud,  
 Quod mecum ignorat, solus vult scire videri,  
 Ingeniis non ille favet plauditque sepultis,  
 Nostrā sed impugnat, nos nostraque lividus odit.

68. mecum facit. Ep. II. ii. 23.  
 Jove æquo. i. e. 'with sound  
 judgment.' "Jove irato fit ut errant  
 homines."—Schol.

71. dictare. Ep. I. xviii. 13.;  
 Sat. I. x. 75.

73. decorum, 'appropriate.' Cp.  
 decor, Ars P. 157.

75. ducit venditque. 'Makes  
 way and sale for.'

For vendit, comp. Juv. vii. 156.:

purpura vendit  
 Causidicum, vendunt amethystina.

(i. e. a showy appearance makes him  
 go off = recommends him.)

79. i. e. 'whether it deserves to be  
 brought on the stage.'

crocum. Lucret. ii. 416.; Ov.  
 Art. Am. i. 104.

80. clament periisse. Pers. v.  
 103.:

exclamet Melicerta periisse

Frontem de rebus . . .

82. gravis, i. e. 'the tragic actor.'  
 doctus. Cp. Cicero's eulogy of  
 Roscius. De Orat. i. 28. (130.),  
 and pro Archia, 8. (17).

86. Jam, 'again.'

Saliare carmen. "Saliorum car-  
 mina vix sacerdotibus suis satis in-  
 tellecta."—Quintil. I. vi. 40.

For the Salii, see Carm. I. xxxvi.  
 12. Their institution by Numa is  
 related in Livy, i. 20.

89. nos nostraque. Ars P. 63.

Quod si tam Græcis novitas invisâ fuisset 90  
 Quam nobis, quid nunc esset vetus? aut quid haberet,  
 Quod legeret tereretque viritim publicus usus?  
 Ut primum positis nugari Græcia bellis  
 Cœpit et in vitium fortuna labier æqua,  
 Nunc athletarum studiis, nunc arsit equorum, 95  
 Marmoris aut eboris fabros aut æris amavit,  
 Suspendit picta vultum mentemque tabella,  
 Nunc tibicinibus, nunc est gavisa tragœdis;  
 Sub nutrice puella velut si luderet infans,  
 Quod cupide petiit, mature plena reliquit. 100  
 Quid placet aut odio est, quod non mutabile credas?  
 Hoc paces habuere bonæ ventique secundi.  
 Romæ dulce diu fuit et sollemne reclusa  
 Mane domo vigilare, clienti promere jura,  
 Cautos nominibus rectis expendere nummos, 105  
 Majores audire, minori dicere, per quæ  
 Crescere res posset, minui damnosa libido.  
 Mutavit mentem populus levis et calet uno  
 Scribendi studio; pueri patresque severi  
 Fronde comas vincti cœnant et carmina dictant. 110  
 Ipse ego, qui nullos me affirmo scribere versus,  
 Invenior Parthis mendacior et prius orto  
 Sole vigil calamum et chartas et scrinia posco.

93. nugari, in vitium labier.  
 i. e. 'to allow of lighter studies and  
 relaxation of ancient strictness.'

Obs. the correspondence of meta-  
 phor in labi with æquus.

95. athletarum. These are de-  
 nounced by Euripides, Fr. Auto-  
 lyc. i.

100: mature plena. 'Soon satis-  
 fied.' Cp. Euripid. Hipp. 184.:

ταχὺ γὰρ σφάλλει κοῦδενὶ χαλπεῖς,  
 οὐδὲ σ' ἀρέσκει τὸ παρὸν, τὸ δ' ἀπὸν  
 φίλτερον ἔγγει.

103. Romæ d. et sollemne. i. e.

the favourite and regular habits of  
 the Romans were those of busi-  
 ness.

104. reclusa mane domo. Sat.  
 i. i. 10.

105. Cautos n. r. i. e. 'guarded  
 by good security.'

rectis. Certis is a various reading,  
 but only worth notice for a caution  
 against confounding it in meaning  
 with this phrase. Cic. pro P. Quin-  
 tio, xi.: 'Certis nominibus, grandem  
 pecuniam debuit:' — sc. 'propter  
 certas causas.' So Orelli.



Navim agere ignarus navis timet ; abrotonum ægro  
 Non audet, nisi qui didicit, dare ; quod medicorum est 115  
 Promittunt medici ; tractant fabrilia fabri :  
 Scribimus indocti doctique poëmata passim.  
 Hic error tamen et levis hæc insania quantas  
 Virtutes habeat, sic collige : vatis avarus  
 Non temere est animus ; versus amat, hoc studet  
                                 unum ; 120  
 Detrimenta, fugas servorum, incendia ridet ;  
 Non fraudem socio puerove incogitat ullam  
 Pupillo ; vivit siliquis et pane secundo ;  
 Militiæ quamquam piger et malus, utilis urbi,  
 Si das hoc, parvis quoque rebus magna juvari. 125  
 Os tenerum pueri balbumque poëta figurat,  
 Torquet ab obscœnis jam nunc sermonibus aurem,  
 Mox etiam pectus præceptis format amicis,  
 Asperitatis et invidiæ corrector et iræ ;  
 Recte facta refert, orientia tempora notis 130  
 Instruit exemplis, inopem solatur et ægrum.  
 Castis cum pueris ignara puella mariti  
 Disceret unde preces, vatem ni Musa dedisset ?  
 Poscit opem chorus et præsentia numina sentit,  
 Cælestes implorat aquas docta prece blandus, 135  
 Avertit morbos, metuenda pericula pellit,  
 Impetrat et pacem et locupletem frugibus annum.  
 Carmine di superi placantur, carmine Manes.  
 Agricolæ prisci, fortes parvoque beati,

114. Cp. Ars P. 379. sqq. Cp. also Pers. v. 100.

abrotonum. Southernwood.

117. passim = promiscuâ.

119. sic collige. Sat. II. i. 51.

122. incogitat = "intendit. Apud solum Horat. nunc reperitur. Est fortasse ex illis quæ Græco fonte parcos detorsit, ἐννοεῖ, ἐπιβουλεύει."—Orelli.

fraudem socio. Carm. III. xxiv. 60.

126. os figurat. Gr. πλάσσει τὸ στόμα. 'Shapes the mouth in teaching elocution ;' 'ore rotundo loqui.' Poetry teaches elocution, refinement of language, good principles, good examples.

132. sqq. Carm. I. xxi. and the Carmen Seculare are examples of this application of poetry.

Conditæ post frumenta levantes tempore festo	140
Corpus et ipsum animum spe finis dura ferentem,	
Cum sociis operum, pueris et conjuge fida,	
Tellurem porco, Silvanum lacte piabant,	
Floribus et vino Genium memorem brevis ævi.	
Fescennina per hunc inventa licentia morem	145
Versibus alternis opprobria rustica fudit,	
Libertasque recurrentes accepta per annos	
Lusit amabiliter, donec jam sævus apertam	
In rabiem cœpit verti jocus et per honestas	
Ire domos impune minax. Doluere cruento	150
Dente lacessiti ; fuit intactis quoque cura	
Conditione super communi ; quin etiam lex	
Pœnaque lata, malo quæ nollet carmine quenquam	
Describi ; vertere modum, formidine fustis	
Ad bene dicendum delectandumque redacti.	155
Græcia capta ferum victorem cepit et artes	
Intulit agresti Latio ; sic horridus ille	
Defluxit numerus Saturnius, et grave virus	
Munditiæ pepulere ; sed in longum tamen ævum	
Manserunt hodieque manent vestigia ruria.	160

143. *Silvanum*. Epod. ii. 22.

144. Cp. Pers. ii. 3.: 'Funde merum Genio.' See Ep. II. II. 187.

145. *Fescennina licentia*. 'The Fescennine musical dialogue' (I take the phrase from Niebuhr, in Hare and Thirlwall's translation, vol. i. p. 112.) was introduced from Fescennia, a town of the Falisci (Cp. Virg. *Æn.* vii. 695.) in Etruria. This was the received opinion (for which Orelli cites Catullus and Seneca).

Modern critics advance another theory, connecting the word with *Βακχικὴν*. See the article *FESCENNINA*, in the Dict. of Antiq. The argument there drawn from the frequency of such improvisings in Italy seems little worth. "The music of

the Romans was derived from Etruria, and their scenic singers also;" and if this usage was so too, it was likely enough to retain its first local name, no matter how prevalent it was elsewhere, or how indigenous to the soil.

145. *inventæ*. Al. *invecta*, a reading worth remark, though unauthorised.

151. *intactis*. Sat. II. i. 23.

152. *lex pœnaque*. Sat. II. i. 82.; Ars P. 282.

158. *Saturnius*. The old Italian metre used by Nævius.

*virus*. Not 'malignancy,' but 'coarseness, rudeness,' as may be seen from the contrast of *munditiæ*, elegance

Serus enim Græcis admovit acumina chartis,  
 Et post Punica bella quietus quærere cœpit,  
 Quid Sophocles et Thespis et Æschylus utile ferrent.  
 Tentavit quoque rem, si digne vertere posset.  
 Et placuit sibi, natura sublimis et acer ; 165  
 Nam spirat tragicum satis et feliciter audet,  
 Sed turpem putat inscite metuitque lituram.  
 Creditur, ex medio quia res arcessit, habere  
 Sudoris minimum, sed habet comœdia tanto  
 Plus oneris, quanto veniæ minus. Adspice, Plautus 170  
 Quo pacto partes tutetur amantis ephebi,  
 Ut patris attenti, lenonis ut insidiosi ;  
 Quantus sit Dossennus edacibus in parasitis,  
 Quam non adstricto percurrat pulpita socco ;  
 Gestit enim nummum in loculos demittere, post hoc 175  
 Securus, cadat an recto stet fabula talo.  
 Quem tulit ad scenam ventoso Gloria curru,  
 Exanimat lentus spectator, sedulus inflat :  
 Sic leve, sic parvum est, animum quod laudis avarum  
 Subruit aut reficit. Valeat res ludicra, si me 180  
 Palma negata macrum, donata reducit opimum.  
 Sæpe etiam audacem fugat hoc terretque poetam,  
 Quod numero plures, virtute et honore minores,

166. *spirat.* Cp. *Carm.* *rv.* *iii.* 24.

168. *ex medio.* 'From common life;' "*communis sectatur.*"—*Schol.* *Ov.*, *Ars Am.* *iii.* 479., illustrates the phrase,

*E medio consuetaque verba ;*

and the idea, *Rem. Am.* 376. :

*Usibus e mediis soccus habendus erit.*

170. *veniæ minus.* 'Less indulgence ;' every one being able to criticise such characters as the young lover, the miserly old man, the parasite, etc.

171—174. *quo pacto.* i.e. 'how ill.'

*quantus sit.* i.e. 'how exaggerated.'

*quam non adstricto.* i.e. 'how negligent he is !'

*Dossennus.* A comic poet, or perhaps merely a comic character.

*socco.* *Ars P.* 80.

176. *stet* is used of the success of a play in *Terent. Phorm.*, *Prol.* 10.

177. *ventoso.* *Ep. l.* *xix.* 37.

*curru.* *Sat. l.* *vi.* 23.

178. *lentus.* i.e. 'indifferent,' 'at ease,' opp. to (*attentus*, *v.* 197.) 'on the stretch.'

*inflat.* Gesner reads *instat*, with little MS. authority.

Indocti stolidique et depugnare parati,  
 Si discordet eques, media inter carmina poscunt 185  
 Aut ursum aut pugiles; his nam plebecula plaudit.  
 Verum equitis quoque jam migravit ab aure voluptas  
 Omnis ad incertos oculos et gaudia vana.  
 Quatuor aut plures aulæ premuntur in horas,  
 Dum fugiunt equitum turmæ peditumque catervæ; 190  
 Mox trahitur manibus regum fortuna retortis,  
 Esseda festinant, pilenta, petorrita, naves,  
 Captivum portatur ebur, captiva Corinthus.  
 Si foret in terris, rideret Democritus, seu  
 Diversum confusa genus panthera camelo, 195  
 Sive elephas albus vulgi converteret ora;  
 Spectaret populum ludis attentius ipsis,  
 Ut sibi præbentem mimo spectacula plura;  
 Scriptores autem narrare putaret asello  
 Fabellam surdo. Nam quæ pervincere voces 200  
 Evaluere sonum, referunt quem nostra theatra?  
 Garganum mugire putes nemus aut mare Tuscum,  
 Tanto cum strepitu ludi spectantur et artes  
 Divitiæque peregrinæ, quibus oblitus actor  
 Cum stetit in scena, concurrit dextera lævæ. 205  
 Dixit adhuc aliquid? Nil sane. Quid placet ergo?  
 Lana Tarentino violas imitata veneno.

186. Compare the prologues to the Hecyra of Terence.

plaudit. Many MSS. and most edd. read gaudet.

189. aulæ premuntur. Cp. Ov. Met. iii. 111. The stage-curtain did not drop or draw up from above (as with us), but was raised from beneath. Cp. Virg. Geor. iii. 25.

191. regum fortuna, 'unfortunate (i.e. captive) kings.'

retortis. Carm. III. v. 22.

All this (vv. 190—193) is the scenic representation of victories and triumphs.

192. esseda. The Gaulish 'war-chariots.'

pilenta. 'Women's chariots' (ἀρμασταί). Virg. Æn. viii. 666. The petorrita had four wheels.

193. Corinthus. "Corinthum ponit pro vasis Corinthiæ."—Schol.

202. Garganum. Carm. II. ix. 7.

203. artes. Carm. IV. viii. 8.

204. oblitus. Cp. 'illitum,' Carm. IV. ix. 14. Milton has the phrase (a sarcastic one) 'beamsored with gold.'—Par. Lost, v. 356. So Luc. Nec. xvi.: χρυσόσαστον δισσῆρα.

Ac ne forte putes me, quæ facere ipse recusem,  
 Cum recte tractent alii, laudare maligne :  
 Ille per extentum funem mihi posse videtur 210  
 Ire poëta, meum qui pectus inaniter angit,  
 Irritat, mulcet, falsis terroribus implet,  
 Ut magus, et modo me Thebis, modo ponit Athenis.  
 Verum age et his, qui se lectori credere malunt  
 Quam spectatoris fastidia ferre superbi, 215  
 Curam redde brevem, si munus Apolline dignum  
 Vis complere libris et vatibus addere calcar,  
 Ut studio majore petant Helicon virentem.  
 Multa quidem nobis facimus mala sæpe poëtæ,  
 Ut vineta egomet cædam mea, cum tibi librum 220  
 Sollicito damus aut fesso ; cum lædimur, unum  
 Si quis amicorum est ausus reprehendere versum ;  
 Cum loca jam recitata revolvimus irrevocati ;  
 Cum lamentamur non apparere labores  
 Nostros et tenui deducta poemata filo ; 225  
 Cum speramus eo rem venturam, ut simul atque  
 Carmina rescieris nos fingere, commodus ultro  
 Arcessas et egere vetes et scribere cogas.  
 Sed tamen est operæ pretium cognoscere, quales  
 Ædituos habeat belli spectata domique 230

210. *per ex. funem ire.* i. e. 'to achieve things marvellous and admirable.'

211. *inaniter.* i. e. 'by what is imaginary.'

213. *Ut magus.* So Plato, *Mænex. 2.*: γοητεῖουσιν ἡμῶν τὰς ψυχὰς (of orators).

215. *superbi, 'fanciful.'* Sat. II. vii. 87.

216. *redde.* "Reddere est dare . . . quæ debentur."—Orell. Does it not here signify diversion from one subject to another? 'From considering those poets turn to these.'

*munus Apolline dignum.* Ep. I. iii. 17.

221. Cp. Ep. I. xiii. 3.; Sat. II. i. 18.

223. *irrevocati.* Cp. (e contr.) *revocatus* 'encored.' Cic. pro Archiâ, 8. (17.)

225. *tenui deducta filo.* Eloquent, as opp. to 'crasse compositum,' in v. 76. (Perhaps an equivocal term, capable of the meaning 'weak,' 'spun out.') Cp. 'deduci,' Sat. II. i. 4.

230. *Ædituos.* Poets, the panegyrist of Virtue, are here, by a fine

Virtus indigno non committenda poëta.  
 Gratus Alexandro regi magno fuit ille  
 Chœrilus, incultis qui versibus et male natis  
 Retulit acceptos, regale nomisma, Philippos.  
 Sed veluti tractata notam labemque remittunt 235  
 Atramenta, fere scriptores carmine fœdo  
 Splendida facta linunt. Idem rex ille, poëma  
 Qui tam ridiculum tam care prodigus emit,  
 Edicto vetuit, ne quis se præter Apellem  
 Pingeret aut alius Lysippo duceret æra 240  
 Fortis Alexandri vultum simulantia. Quod si  
 Judicium subtile videndis artibus illud  
 Ad libros et ad hæc Musarum dona vocares,  
 Bœotum in crasso jurares aëre natum.  
 At neque dedecorant tua de se judicia atque 245  
 Munera, quæ multa dantis cum laude tulerunt  
 Dilecti tibi Virgilius Variusque poëta;  
 Nec magis expressi vultus per aënea signa,  
 Quam per vatis opus mores animique virorum  
 Clarorum apparent. Nec sermones ego mallem 250  
 Repentes per humum quam res componere gestas,

figure, made the guardians in charge of her temple (qui *œdem tuentur*).

233. Chœrilus. Ars P. 357.

234. Retulit acceptos. This is prop. a commercial term, = 'to make an entry of payment,' then, 'to owe, or ascribe, to.' See an instance in Cic. ad Fam. xv. 5.; and Ov. Trist. ii. 10.:

Acceptum refero versibus, esse nocens. (i. e. I owe my treatment as a criminal to my poetry.)

239. Cp. Cic. ad Fam. v. 12.: "Nec enim Alexander ille gratiæ causâ ab Apelle potissimum pingi et a Lysippo fingi volebat . . ."

240. alius Lysippo. Ep. i. xvi. 20.

244. Bœotum. The Bœotians were

reproached as a dull race; Pindar, Ol. vi. 152., quotes as a proverb *Βωωτρίαν ὕψος*: and this was ascribed to the heaviness of their atmosphere. Cicero reasons on it, De Div. i. 36., Nat. D. ii. 16.; De Fato, iv.: "Athenis tenue cœlum, ex quo acutiores . . . Attici; crassum Thebis, itaque pingues Thebani." Cp. Eurip. Med. 829.: *Ἐπεχθεῖσαι . . . ἀεὶ διὰ λαμπρότατου βαίνοντες ἀέρος αἰθέρος*. Cp. Juv. x. 50.

248. Cp. Carm. iv. viii. 13. sqq. Cic. pro Archiâ, 6. (14.); 12. (30.)

251. Repentes. So pedestri, prosaic. Ars P. 95.; Sat. ii. vi. 17.; Carm. ii. xii. 9., and note.

251. See note on v. 1.

Terrarumque situs et flumina dicere et arces  
 Montibus impositas et barbara regna tuisque  
 Auspiciis totum confecta duella per orbem  
 Claustraque custodem pacis cohibentia Janum 255  
 Et formidatam Parthis te principe Romam,  
 Si, quantum cuperem, possem quoque; sed neque parvum  
 Carmen majestas recipit tua nec meus audet  
 Rem tentare pudor, quam vires ferre recusent.  
 Sedulitas autem stulte, quem diligit, urget, 260  
 Præcipue cum se numeris commendat et arte:  
 Discit enim citius meminitque libentius illud,  
 Quod quis deridet, quam quod probat et veneratur.  
 Nil moror officium, quod me gravat, ac neque ficto  
 In pejus vultu proponi cereus usquam, 265  
 Nec prave factis decorari versibus opto,  
 Ne rubeam pingui donatus munere, et una  
 Cum scriptore meo capsula porrectus aperta  
 Deferar in vicum vendentem thus et odores  
 Et piper et quidquid chartis amicitur ineptis. 270

254. *Auspicia*. See on *Carm.* iv. xiv. 33.

256. *principe*. Augustus received this as his especial title. Cp. *Carm.* i. ii. 50.; *Ov. Fast.* ii. 142.; v. 570.

258. So above, v. 231., and *Carm.* i. vi. 9. sqq.; *Sat.* ii. i. 12.

260. *Sedulitas*. 'Officiousness.' Cp. v. 264.

*stulte*. i. e. 'without gaining its end.'

261. *numeris et arte*. (*hendia-*  
*dys*) 'poetic skill.'

265. *cereus*. i. e. 'modelled in  
• wax.'

266. Cp. *Cic.* ad *Fam.* v. 12.:

"Neque . . . me sempiternæ gloriæ per eum commendari velim qui non ipse quoque in me commendando propriam ingenii gloriam consequatur."

267. *pingui*. *Sat.* i. iii. 58. Cp. the quotation on v. 244.: '*pingues* Thebani.'

270. *chartis ineptis*. i. e. 'waste paper.' Cp. *Pers.* i. 43.:

Nec scombros metuentia carmina,  
nec thus:  
and *Martial* iv. lxxxvii. 8.

## EPISTOLA II.

THIS epistle turns mainly on the poet's own literary habits, his pursuit and subsequent neglect of poetry.

He puts a case (vv. 1—20.), and tells an anecdote (vv. 25—40.), in self-defence; sketches his education and adventures (41—52.), and pleads decay of taste and activity. Then he enlarges upon the hindrances to study; the calls of society; the din of towns. Poets require (v. 81. sqq.), a world to themselves; and even (vv. 87—101.) make one, living in mutual compliment. With these self-flatterers, however, he is unwilling to be classed; he has a higher conception of the dignity and the powers of a true poet (vv. 109—125.) and likens the scribbler's vanity to a monomania (vv. 126—140.).

Finally, he declares himself a votary of philosophy; giving up trifling or child's play (142.), for manlier studies, and leaving the harmonies of words or music for the deeper harmony of wisdom and life (v. 143.), and so closes with meditation (v. 145. *ad finem*.)

## AD JULIUM FLORUM.

FLORE, bono claroque fidelis amice Neroni,  
Si quis forte velit puerum tibi vendere natum  
Tibure vel Gabiis et tecum sic agat: Hic et  
Candidus et talos a vertice pulcher ad imos  
Fiet eritque tuus nummorum millibus octo,  
Verna ministeriis ad nutus aptus heriles,  
Litterulis Græcis imbutus, idoneus arti  
Cuilibet; argilla quidvis imitaberis uda;

5

## EP. II.

5. See Sat. II. vii. 43.

8. *argillâ udâ*. 'As' omitted: a constant usage in Horace. See be-

low, vv. 28. and 98.; Ep. I. ii. 42. Cp. (for idea) Pers. iii. 23.: 'Udum et molle lutam es,' and Ars P. 163.: 'careus flecti,' and Juv. vii. 237.



Quin etiam canet indoctum, sed dulce bibenti.  
 Multa fidem promissa levant, ubi plenius æquo 10  
 Laudat venales, qui vult extrudere, merces.  
 Res urget me nulla; meo sum pauper in ære.  
 Nemo hoc mangonum faceret tibi; non temere a me  
 Quivis ferret idem. Semel hic cessavit et, ut fit,  
 In scalis latuit metuens pendentis habenæ:— 15  
 Des nummos, excepta nihil te si fuga lædat;  
 Ille ferat pretium pœnæ securus, opinor.  
 Prudens emisti vitiosum, dicta tibi est lex:  
 Insequeris tamen hunc et lite moraris iniqua?  
 Dixi me pigrum proficiscenti tibi, dixi 20  
 Talibus officiis prope mancum, ne mea sævus  
 Jurgares ad te quod epistola nulla rediret.  
 Quid tum profeci, mecum facientia jura  
 Si tamen attentas? Quereris super hoc etiam, quod  
 Expectata tibi non mittam carmina mendax. 25  
 Luculli miles collecta viatica multis  
 Ærumnis, lassus dum noctu stertit, ad assem  
 Perdiderat; post hoc vehemens lupo et sibi et hosti  
 Iratus pariter, jejunis dentibus acer,  
 Præsidium regale loco dejecit, ut aiunt, 30

12. meo in ære. i. e. non alieno, 'out of debt.'

14. cessavit. Cp. Sat. II. vii. 100., cessator.

15. in scalis latuit. 'An extenuating phrase for 'ran away.' The 'stairs' seem to have been a frequent hiding place. Cp. Cic. pro Milone, 15. (40.); Philip. II. ix. (21.)

16. Des nummos. This is made by some Edd. a part of the dealer's speech, but it is more properly to be taken as the apodosis to v. 8.: si sic agat . . . des . . . ferat; and thus the tense and moods correspond.

17. Ille ferat. 'You would pay; he would receive payment, without fear of any action for false warranty.' Cp. Sat. II. iii. 285.: 'nisi litigiosus, exciperet,' and note.

21. mea. The position of mea, in marked separation from its noun, suggests that it may be construed independently, as a neut. pl. for me, after the Greek idiom. c. g. τοῦ μὲν ψέγεις, Eur. Ion, 1022.

22. rediret. Al. veniret.

24. super hoc. πρὸς τοῦτο. Cp. Sat. II. vi. 3.; Virg. Æn. ii. 348.

28. post hoc. With this story compare the beginning of Plutarch's life of Pelopidas.

Summe munito et multarum divite rerum.  
 Clarus ob id factum donis ornatur honestis;  
 Accipit et bis dena super sestertia nummum.  
 Forte sub hoc tempus castellum evertere prætor  
 Nescio quod cupiens hortari cœpit eundem 35  
 Verbis, quæ timido quoque possent addere mentem:  
 I, bone, quo virtus tua te vocat, i pede fausto,  
 Grandia laturus meritorum præmia. Quid stas?  
 Post hæc ille catus quantumvis rusticus: Ibit,  
 Ibit eo, quo vis, qui zonam perdidit, inquit. 40  
 Romæ nutriri mihi contigit atque doceri  
 Iratus Graiis quantum nocuisset Achilles.  
 Adjecere bonæ paulo plus artis Athenæ,  
 Scilicet ut vellem curvo dignoscere rectum  
 Atque inter silvas Academi quærere verum. 45  
 Dura sed emovere loco me tempora grato,  
 Civilisque rudem belli tulit æstus in arma  
 Cæsaris Augusti non responsura lacertis.  
 Unde simul primum me dimisere Philippi,  
 Decisis humilem pennis inopemque paterni 50  
 Et laris et fundi paupertas impulit audax,  
 Ut versus facerem; sed, quod non desit, habentem  
 Quæ poterunt unquam satis expurgare cicuta,  
 Ni melius dormire putem quam scribere versus?  
 Singula de nobis anni prædantur euntes; 55

40. zonam. i. e. his purse. So ζώνη, as in Xen. Anab. I. iv. 9.

42. Iratus Achilles. Cp. Carm. I. xv. 34.

44. rectum . . . curvo. To be understood figuratively of 'right and wrong.' So Pers. iv. 11.:

rectum discernis, ubi inter

Curva subit,  
(speaking of moral perception).

45. silvas Academi:

ἐν ἐσθλοῖς ἀράμοισιν Ἀκαδήμου θεοῦ.  
Eupolis in Fragm.

The leading Academician of that day was Theomnestus.

47. Compare Carm. II. vii. 15.

52. quod non desit. i. e. quod satis sit. Cp. Sat. II. iii. 123.: 'Enough to free me from want.' Cp. Cic. ad Fam. xiv. 1.: 'cui si aliquid erit, ne egeat.'

53. cicuta. 'Hemlock,' used for hellebore. As in Pers. v. 145.

54. dormire. Sat. II. i. 7.

55. Cp. Virg. Ecl. ix. 51.

Eripuere jocos, Venerem, convivia, ludum ;  
 Tendunt extorquere poemata ; quid faciam vis ?  
 Denique non omnes eadem mirantur amantque :  
 Carmine tu gaudes, hic delectatur iambis,  
 Ille Bioneis sermonibus et sale nigro. 60  
 Tres mihi convivæ prope dissentire videntur,  
 Poscentes vario multum diversa palato.  
 Quid dem ? quid non dem ? renuis tu, quod jubet alter ;  
 Quod petis, id sane est invisum acidumque duobus.  
 Præter cetera, me Romæne poemata censes 65  
 Scribere posse inter tot curas totque labores ?  
 Hic sponsum vocat, hic auditum scripta relictis  
 Omnibus officiis ; cubat hic in colle Quirini,  
 Hic extremo in Aventino, visendus uterque ;  
 Intervalla vides humane commoda. Verum 70  
 Puræ sunt plateæ, nihil ut meditantibus obstat.  
 Festinat calidus mulis gerulisque redemptor,  
 Torquet nunc lapidem, nunc ingens machina tignum,  
 Tristia robustis luctantur funera plaustis,  
 Hac rabiosa fugit canis, hac lutulenta ruit sus : 75  
 I nunc et versus tecum meditare canoros.

59. Carmine. 'Lyric poetry.'  
 iambis. c. g. Epodes. See Ep. I.  
 xix. 23.

60. Bioneis. Bion, a Scythian  
 philosopher, famous for caustic wit;  
 a saying of his is quoted in Cic.  
 Tusc. Qu. iii. 26.

67. Sat. II. vi. 23.

68. cubat. Sat. I. ix. 18.; II. iii.  
 289.

70. ὁδὸς ὁδὸς ἀπυρτος, τὸ δ' ἐκαστο-  
 τῶν ἐμ' ἀποικεῖν.

Theocr. xv. 7.  
 humane commoda, (ironical) 'very  
 convenient!'

humane. "Prorsus ut ἐπιεικέως."  
 —Or.

71. puræ. Cp. Liv. xxiv. 14.:

'puro ac patenti campo.' So Virg.  
 Æn. xii. 771. So Gr. καθαρὸς, as  
 Hom. II. θ. 491.

66-75. Compare Juv. iii. 239-248.

72. redemptor. Carm. III. i. 35.  
 mulis, etc., is cum understood? or  
 is not the abl. governed by calidus,  
 with its implied sense of effort? —  
 'in hot haste with mules and men.'  
 Such a construction would very  
 fairly be classed with that of Carm.  
 III. v. 5.: 'conjuges b. turpis.'

74. Sat. I. vi. 42. For the wag-  
 gons in Rome and their size, see  
 Juv. iii. 254, sqq., and Tibull. II.  
 iii. 65.:

—urbique tumultus  
 Portatur validis mille columna jugis.

Scriptorum chorus omnis amat nemus et fugit urbem,  
 Rite cliens Bacchi somno gaudentis et umbra :  
 Tu me inter strepitus nocturnos atque diurnos  
 Vis canere et contracta sequi vestigia vatum ? 80  
 Ingenium, sibi quod vacuas desumpsit Athenas,  
 Et studii annos septem dedit insenuitque  
 Libris et curis, statua taciturnius exit  
 Plerumque et risu populum quatit ; hic ego rerum  
 Fluctibus in mediis et tempestatibus urbis 85  
 Verba lyræ motura sonum connectere digner ?  
 Frater erat Romæ consulti rhetor, ut alter  
 Alterius sermone meros audiret honores,  
 Gracchus ut hic illi, foret huic ut Mucius ille.  
 Qui minus argutos vexat furor iste poëtas ? 90  
 Carmina compono, hic elegos. "Mirabile visu  
 Cælatumque novem Musis opus !" Adspice primum,  
 Quanto cum fastu, quanto molimine circum-  
 Spectemus vacuum Romanis vatibus ædem ;  
 Mox etiam, si forte vacas, sequere et procul audi, 95  
 Quid ferat et quare sibi nectat uterque coronam.  
 Cædimur et totidem plagis consumimus hostem  
 Lento Samnites ad lumina prima duello.

77. Juv. vii. 57.; Ov. Trist. i. i. 41.:

Carmina secessum scribentis et otia querunt.

78. cliens Bacchi. Carm. iii. xxv. i.; add. iv. iii. 11.

80. contracta. i. e. 'angusta, quæ pauci sequi volunt.'—Gean.

81. ingenium sibi, etc. Cp. Cic. pro Archiâ, 6. (12.): "ita se literis abdidit ut nihil possint ex his neque ad communem afferre fructum neque in aspectum lucemque proferre."

84. hic ego ? The sense is—'If genius, to be successful, must be so absorbed by study, and so unfitted

for public life, how should I make attempts at poetry here ?'

85. Fluctibus. Epist. i. i. 16.

87. Frater erat . . . 'There were two brothers at Rome ('fratres et fraternis animis,' Ep. i. x. 4.), so full of mutual admiration, that each heard from the other nothing but compliments.'

94. vacuum vatibus. i. e. 'open for their reception.'

sedem. Ep. ii. i. 216.

97. Cædimur, etc. 'We, like gladiators who give blow for blow, give compliment for compliment'

98. lumina prima. Sat. ii. vii. 33.

Discedo Alcæus puncto illius ; ille meo quis ?  
 Quis nisi Callimachus ? Si plus apposcere visus, 100  
 Fit Mimnermus et optivo cognomine crescit.  
 Multa fero, ut placem genus irritabile vatum,  
 Cum scribo et supplex populi suffragia capto,  
 Idem, finitis studiis et mente recepta,  
 Obturem patulas impune legentibus aures. 105  
 Ridentur mala qui componunt carmina ; verum  
 Gaudent scribentes et se venerantur et ultro,  
 Si taceas, laudant quidquid scripsere beati.  
 At qui legitimum cupiet fecisse poemâ,  
 Cum tabulis animum censoris sumet honesti ; 110  
 Audebit, quæcunque parum splendoris habebunt  
 Et sine pondere erunt et honore indigna ferentur,  
 Verba movere loco, quamvis invita recedant  
 Et versentur adhuc intra penetralia Vestæ.  
 Obscurata diu populo bonus eruet atque 115  
 Proferet in lucem speciosa vocabula rerum,  
 Quæ priscis memorata Catonibus atque Cethegis  
 Nunc situs informis premit et deserta vetustas ;  
 Adsciscet nova, quæ genitor produxerit usus.  
 Vehemens et liquidus puroque simillimus amni 120  
 Fundet opes Latiumque beabit divite lingua ;  
 Luxuriantia compescet, nimis aspera sano

105. *impune*. Cp. Juv. i. 3, 4.

107. *Gaudent scribentes*. Catull. xxii. 14.; Ars P. 444., and compare the context with the following lines. Cp. Cic. Tusc. Qu. i. 3.: 'suos libros ipsi legunt cum suis.'

112. *ferentur*=*proferentur*; much as *feret*, Ars P. 138.: or, as claimants of rank before the Roman Censor, whom, if unworthy of the position, he would proceed (*movere loco*) to reject. (Others interpret it as = *judicabuntur*. Gesner and Orelli quote '*fuit lutulentus*,' Sat. i. iv. 11., and derive the metaphor

'a turbidâ torrentis aquâ quæ rapido cursu fertur.')

114. i. e. 'quamvis sacrosancta videantur.'—Schol. The metaphor corresponds to the old English phrase "taking sanctuary."

117. *Cethegia*. Ars P. 50.; Catonibus, Ib. 56.

119. *genitor usus*. Ars P. 71.

120. *liquidus puroque*, etc. Orelli compares Cic. de Clar. Orat. 79. (274.): "ita pura erat ut nihil liquidius, ita libere fuesbat ut nusquam adheresceret."

122. *Luxuriantia compescet* =

Levabit cultu, virtute carentia tollet,  
 Ludentis speciem dabit et torquebitur, ut qui  
 Nunc Satyrum, nunc agrestem Cyclopa movetur. 125  
 Prætulerim scriptor delirus inersque videri,  
 Dum mea delectent mala me vel denique fallant,  
 Quam sapere et ringi. Fuit haud ignobilis Argis,  
 Qui se credebat miros audire tragædos,  
 In vacuo lætus sessor plausorque theatro; 130  
 Cetera qui vitæ servaret munia recto  
 More, bonus sane vicinus, amabilis hospes,  
 Comis in uxorem, posset qui ignoscere servis  
 Et signo læso non insanire lagenæ,  
 Posset qui rupem et puteum vitare patentem. 135  
 Hic ubi cognatorum opibus curisque refectus  
 Expulit helleboro morbum bilemque meraco  
 Et redit ad sese: Pol me occidistis, amici,

recidet, Ars P. 447. The metaphor may be seen in Ov. Met. xiv. 629.:

.... luxurium premit et spatiantia  
 passim

Brachia compescit.

(A description of Pomona pruning the trees.)

123. virtute carentia. "v. 112. Sine pondere refertur potius ad singula verba, hoc ad sententias." —Or.

tollet. Orelli says, "*Equidem explio* ex Quintil. x. iv. 1.; 'sequitur emendatio .... premere tumentia, humilia extollere, luxuriantia astringere ....' Id. viii. vi. 11." Cp. Cic. de Orat. iii. xxvi. 104. So Dillenb., who quotes Cic. Tusc. v. xiii. 37. To construe it as = delectat makes a tautology.

124. torquebitur. i. e. 'fiet quod ipse voluerit,' (Zeun.) or rather, with antithesis to ludentis, thus: 'His corrections will seem easy, yet (et = et tamen, torquebitur) will be

really the result of much effort and constant practice.' So Orelli; and ringi in v. 128, seems to answer to and confirm this sense.

125. Cp. Virg. Eclog. v. 73.; Pers. v. 123.; Aristoph. Plut. 290. So Sat. i. v. 63.

128. ringi, 'to show the teeth and growl as a dog'; here, 'to chafe and fret.' ("Cum ... nostrum artis regulas, nec tamen iis satisfacere queam." —Orelli.) So Pope, Essay on Man, iv. 260.:

"What is it to be wise?

'Tis but to know how little can be known';

To see all others' faults, and feel our own."

So Cicero, speaking of the orator M. Antonius,—"vir acerrimo ingenio ... multa et in se et in aliis desiderans."—Orat. 5 (18.)

135. Ars P. 459.

137. meraco.

Anticyras sorbere meracas.

Pers. iv. 16,

Non servastis, ait, cui sic extorta voluptas  
 Et demptus per vim mentis gratissimus error. 140  
 Nimirum sapere est abjectis utile nugis  
 Et tempestivum pueris concedere ludum,  
 Ac non verba sequi fidibus modulanda Latinis,  
 Sed veræ numerosque modosque ediscere vitæ.  
 Quocirca mecum loquor hæc tacitusque recorder : 145  
 Si tibi nulla sitim finiret copia lymphæ,  
 Narrares medicis ; quod, quanto plura parasti,  
 Tanto plura cupis, nulline faterier audes ?  
 Si vulnus tibi monstrata radice vel herba  
 Non fieret levius, fugeres radice vel herba 150  
 Proficiente nihil curarier. Audieras, cui  
 Rem di donarent, illi decedere pravam  
 Stultitiam ; et, cum sis nihilo sapientior, ex quo  
 Plenior es, tamen uteris monitoribus isdem ?  
 At si divitiæ prudentem reddere possent, 155  
 Si cupidum timidumque minus te, nempe ruberes,  
 Viverit in terris te si quis avarior uno.  
 Si proprium est, quod quis libra mercatur et ære,  
 Quædam, si credis consultis, mancipat usus ;  
 Qui te pascit ager, tuus est, et villicus Orbi, 160  
 Cum segetes occat tibi mox frumenta daturas,  
 Te dominum sentit. Das nummos, accipis uvam,  
 Pullos, ova, cadum temeti : nempe modo isto  
 Paulatim mercaris agrum fortasse trecentis  
 Aut etiam supra nummorum millibus emptum. 165  
 Quid refert, vivas numerato nuper an olim ?

139. *extorta*. (Cp. v. 127.) Cic. de Senect. 23.: Quod si in hoc errore... lubenter erro, nec mihi hunc errorem, quo delector... extorqueri volo.

144. *numerosque modosque*. Ep. l. xviii. 59.

146. A meditation upon Avarice. For the simile, cp. Carm. II. ii. 13.

158. *librâ et ære*. "Verba sunt Juris" (i. e. the technical law-term) — Schol.

159. *mancipat*, 'gives a title to ;' i. e. 'in law the right by possession (= prescriptive title) is equal to that of purchase.' (The line is properly parenthetical.)

Emptor Aricini quondam Veientis et arvi  
 Emptum cœnat olus, quamvis aliter putat; emptis  
 Sub noctem gelidam lignis calefactat aënum;  
 Sed vocat usque suum, qua populus adsita certis 170  
 Limitibus vicina refugit jurgia; tamquam  
 Sit proprium quidquam, puncto quod mobilis horæ  
 Nunc prece, nunc pretio, nunc vi, nunc morte suprema  
 Permutet dominos et cedat in altera jura.  
 Sic quia perpetuus nulli datur usus, et heres 175  
 Heredem alterius velut unda supervenit undam,  
 Quid vici prosunt aut horrea? quidve Calabris  
 Saltibus adjecti Lucani, si metit Orcus  
 Grandia cum parvis, non exorabilis auro?  
 Gemmas, marmor, ebur, Tyrrhena sigilla, tabellas, 180  
 Argentum, vestes Gætulo murice tinctas,  
 Sunt qui non habeant, est qui non curat habere.  
 Cur alter fratrum cessare et ludere et ungi  
 Præferat Herodis palmetis pinguibus, alter  
 Dives et importunus ad umbram lucis ab ortu 185  
 Silvestrem flammis et ferro mitiget agrum,  
 Scit Genius, natale comes qui temperat astrum,  
 Naturæ deus humanæ, mortalis in unum  
 Quodque caput, vultu mutabilis, albus et ater.

170. usque . . . qua, 'up to the limit, where' . . .

172. Sat. II. ii. 129, sqq. Compare generally *Carm.* II. xviii.

173. morte. Al. sorte, with less MS. authority.

177. Calabris . . . Lucani. See *Epod.* i. 27.

178. metit. Soph. Antig. 602.: κατ' αὐτὸν . . . νεπτέρων ἀμὴ κομῖς.

179. *Carm.* I. iv. 13.; II. iii. 21.; II. xiv. 9.

181. Gætulo murice. 'Bis Afro murice tinctæ.'—*Carm.* II. xvi. 35.

183. alter fratrum.

Geminus, horoscope (i. e. ascen-

dant planet), vare

Producis genio.—*Pers.* vi. 18.

(For a refined and serious application of this sentiment, see the opening of the poem on St. Luke, in the "Christian Year".)

186. mitiget agrum. Cp. 'pescantur silvæ,' *Ep.* I. ii. 45.; and *Cic. De Nat. D.* ii. 52. (speaking of the river Indus) "non aquâ solum agros lætificat et mitigat, sed eos etiam conserit." Cp. also *Ep.* I. i. 39.: mitescere.

Silvestrem, used as the proper opposite of *cultus*, *Ibid.* 60.:

Omni materiâ et cultâ et silvestri.



Utar et ex modico, quantum res poscet, acervo  
 Tollam, nec metuam, quid de me iudicet heres,  
 Quod non plura datis invenerit; et tamen idem  
 Scire volam, quantum simplex hilarisque nepoti  
 Discrepet et quantum discordet parvus avaro.  
 Distat enim, spargas tua prodigus, an neque sumptum 195  
 Invitus facias neque plura parare labores,  
 Ac potius, puer ut festis Quinquatribus olim,  
 Exiguo gratoque fruaris tempore raptim.  
 Pauperies immunda *domus* procul absit: ego, utrum  
 Nave ferar magna an parva, ferar unus et idem. 200  
 Non agimur tumidis velis aquilone secundo;  
 Non tamen adversis ætatem ducimus austris,  
 Viribus, ingenio, specie, virtute, loco, re  
 Extremi primorum, extremis usque priores.  
 Non es avarus: abi; quid, cetera jam simul isto 205  
 Cum vitio fugere? Caret tibi pectus inani  
 Ambitione? Caret mortis formidine et ira?  
 Somnia, terrores magicos, miracula, sagas,  
 Nocturnos lemures portentaque Thessala rides?  
 Natales grate numeras? Ignoscis amicis? 210  
 Lenior et melior fis accedente senecta?  
 Quid te exempta levat spinis de pluribus una?

190. Sat. I. i. 51.

191. Ep. I. v. 13.

195. 'There is a difference between prodigal waste and an expenditure (neque invitus neque plura parans) liberal without hoarding.'

197. Quinquatribus. See Dict. of Antiqq., in voce.

198. Carm. III. viii. 27. (where observe the various reading, rape), and III. xxix. 32.

199. domus. Cp. Carm. II. x. 6.:  
... tutus caret obsoleti  
Sordibus tecti.

The reading here is uncertain. Orelli

supposes "cum Meinekio... antiquitus excidisse verbum... varieque suppletum esse a grammaticis, ut factum videtur Carm. IV. vi. 17. (*coptis*)."

199. utrum magnâ an parvâ. Observe 'utrum... an' for 'sive... sive.' (It may be said that 'nihil fert' is implied; but the peculiarity remains.)

201. Carm. II. x. 23.

205. Sat. II. iii. 159.

209. Thessala. Carm. I. xxvii. 21.

212. Quid te... 'Otherwise what good is it...?'

Vivere si recte nescis, decede peritis.

Lusisti satis, edisti satis atque bibisti :

Tempus abire tibi est, ne potum largius æquo

215

Rideat et pulset lasciva decentius ætas.

levat. Al. juvat. Orelli, after  
Bentley, adopts this reading as more  
Horatian.  
spinia. i. e. 'vicea.' Cp. Ep. I  
xiv. 4.

214. Cp. Sat. I. i. 119., and Pope  
Essay on Man, iii. 70.:

"Thou, too, must perish when thy  
feast is o'er."

216. lasciva decentius. Carm.  
III. xv. *ad fin.*



**DE ARTE POETICA.**



EPISTOLA AD PISONES,  
SIVE  
DE ARTE POETICA LIBER.

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THE title, ART OF POETRY, is of very early date, but creates a somewhat improper distinction between this Poem and those which immediately precede it. All three may be classed together as kindred in style and character, and having a common subject. The first epistle contains a review of the earlier and later schools of Roman poetry, and a comparison of Roman and Grecian studies in literature. The second dwells upon Horace's own personal tastes and experience, and upon the foibles and fashion prevailing with the poetasters of the day. The epistle to the Pisos contains rules of composition. These rules are so far from exhausting the general subject, that they do not touch upon any kind of poetry except the Dramatic. And the supposition has been favourably received, that, as far as they go, they are not so much didactic as dissuasive, and that, whatever hints they might supply to the public, they were primarily intended, by a timely railleury and a remonstrance intelligible to those to whom it was addressed, to check their poetic vanity, and to divert them from attempts in which they had not genius to succeed. Hurd divides the Poem into three parts.

The first, (vv. 1—89.) is preparatory to the main subject, containing general reflections and rules.

The main body of the epistle (vv. 90—295.) is taken up with regulations for the Roman stage, and especially for tragedy ; both as the higher species of poetry, and, as it should seem, the less cultivated and understood. The third part (vv. 296—476.) insists upon the necessity of correctness in language and style.

It may be thought convenient to add an enumeration of the several rules laid down.

The first and opening precept (down to v. 23.) regards uniformity of design in the composition of a poem. The next relates to beauties or faults of style (vv. 25—37.).

v. 38. sqq. to the author's own capacity.

v. 42. to method and order of ideas.

v. 46. to order of words.

v. 49. to coinage of new words.

v. 73. proceeds to classify the various styles of poetry, the discrimination between which is essential to correctness, and also to the power of awakening interest and sympathy (vv. 92—118.).

v. 119. gives a rule for the conception and portraiture of characters, which may be either original or traditional.

v. 136. begins rules for the plan and the embellishment of a poem.

v. 154. for the correct marking of natural varieties of age and temper.

v. 179. speaks of scenic representation and the subjects fit or unfit for it.

v. 189. of the length of a drama.

v. 193. of the chorus, with its musical accompaniments.

v. 220. of the Satyric drama.

v. 234. of its appropriate language.

- v. 251. of metre.
- v. 275. of the invention and improvements of tragedy.
- v. 281. of comedy, and its changes.
- v. 285. of the Roman drama.
- v. 309. of the elements and basis of success in poetry.
- v. 323. of the contrast between the Greek and Roman character.
- v. 335. of didactic or instructive passages.
- v. 347. of venial mistakes as distinguished from inexcusable carelessness.
- v. 366. of aiming at perfection.
- v. 391. of the power of true poetry.
- v. 408. of joining industry with genius.
- v. 416. of self-deception and flattery.
- v. 438. of true criticism.
- v. 453. of fanaticism in poetry,

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 ARS POETICA.

HUMANO capiti cervicem pictor equinam  
 Jungere si velit et varias inducere plumas  
 Undique collatis membris, ut turpiter atrum  
 Desinat in piscem mulier formosa superne,  
 Spectatum admissi risum teneatis, amici? 5  
 Credite, Pisones, isti tabulæ fore librum  
 Persimilem, cujus velut ægri somnia vanæ  
 Fingentur species, ut nec pes nec caput uni  
 Reddatur formæ. Pictoribus atque poëtis  
 Quidlibet audendi semper fuit æqua potestas. 10

3. Undique collatis. Cp., for phrase, 'undique desectam,' Carm. i. xvi. 14.; for description, Virgil's Scylla, Æn. iii. 426.

8. uni formæ. i. e. the ideal of the poet. All that harmonises with that conception must be (unius formæ) uniform.



Scimus et hanc veniam petimusque damusque vicissim,  
 Sed non ut placidis coëant immitia, non ut  
 Serpentes avibus gementur, tigribus agni.  
 Inceptis gravibus plerumque et magna professis  
 Purpureus, late qui splendeat, unus et alter 15  
 Assuitur pannus, cum lucus et ara Dianæ  
 Et properantis aquæ per amœnos ambitus agros,  
 Aut flumen Rhenum aut pluvius describitur arcus;  
 Sed nunc non erat his locus. Et fortasse cupressum  
 Scis simulare: quid hoc, si fractis enatat exspes 20  
 Navibus, sære dato qui pingitur? Amphora cœpit  
 Institui; currente rota cur urceus exit?  
 Denique sit quidvis simplex duntaxat et unum.  
 Maxima pars vatium, pater et juvenes patre digni,  
 Decipimur specie recti: brevis esse laboro, 25  
 Obscurus fio; sectantem levia nervi  
 Deficiunt animique; professus grandia turget;  
 Serpit humi tutus nimium timidusque procellæ;  
 Qui variare cupit rem prodigialiter unam,  
 Delphinum silvis appingit, fluctibus aprum. 30

16. Cp. Pers. i. 69.:

.... heroas sensus afferre videmus  
 Nugari solitos Græcè, nec ponere  
 lucum

Artifices.

(i. e. they attempt the expression  
 of heroic character, without having  
 even skill enough for common sub-  
 jects.)

Cp. Virg. Æn. iii. 681.: 'Silva  
 alta Jovis lucusve Dianæ.'

18. flumen Rhenum. So in Carm.  
 iv. iv. 38., and see note on Carm.  
 iv. v. i.

19. non erat. Imperfect idioma-  
 tically used for the present tense.  
 The sense is: 'You find now there  
 is no place for these flourishes; and  
 if you still will have them, you act  
 as the painter who wished to intro-  
 duce a cypress when his subject was  
 a sea-piece.'

20. qui pingitur. Cp. Juv. xiv.  
 301.:

.... mersâ rate naufragus assem  
 Dum rogat et pictâ se tempestate  
 tuetur.

And Pers. i. 89.; vi. 32.

22. currente rotâ. The potter's  
 wheel; mentioned by Homer, Il. σ.  
 601.:

τροχὸν ἄρμενον ἐν παλάμῳ  
 ἐζόμενος κεραμεὺς πενήσεται αἰ κε  
 θέρσιν.

Cp. Mart. xiv. 102.: 'Surrentinæ'  
 leve toreuma rotæ.'

25. Decipimur specie:

Fallit enim vitium specie virtutis et  
 umbrâ. Juv. xiv. 109.

28. Compare Pope's Essay on Cri-  
 ticism, 240.

30. Delphinum. Cp. Archiloch.  
 Fr. lxi. 7.

In vitium ducit culpæ fuga, si caret arte.  
 Æmiliū circa ludum faber unus et unguis .  
 Exprimet et molles imitabitur ære capillos,  
 Infelix operis summa, quia ponere totum  
 Nesciet. Hunc ego me, si quid componere curem, 35  
 Non magis esse velim quam naso vivere pravo,  
 Spectandum nigris oculis nigroque capillo.  
 Sumite materiam vestris, qui scribitis, æquam  
 Viribus et versate diu, quid ferre recusent,  
 Quid valeant humeri. Cui lecta potenter erit res, 40  
 Nec facundia deseret hunc nec lucidus ordo.  
 Ordinis hæc virtus erit et venus, aut ego fallor,  
 Ut jam nunc dicat jam nunc debentia dici,  
 Pleraque differat et præsens in tempus omittat ;  
 Hoc amet, hoc spernat promissi carminis auctor. 45  
 In verbis etiam tenuis cautisque serendis,  
 Dixeris egregie, notum si callida verbum  
 Reddiderit junctura novum. Si forte necesse est  
 Indiciis monstrare recentibus abdita rerum,  
 Fingere cinctutis non exaudita Cethegis 50  
 Continget, dabiturque licentia sumpta pudenter ;  
 Et nova fictaque nuper habebunt verba fidem, si  
 Græco fonte cadent, parce detorta. Quid autem  
 Cæcilio Plautoque dabit Romanus ademptum

31. Sat. I. II. 24.

32. unus. i. e. 'better than any one else.' So in Sat. II. III. 24. Al. unus. i. e. 'the most ordinary workman.'

34. ponere. Carm. IV. VIII. 8.

37. Carm. I. XXXII. 11.

39. ferre recusent. Ep. II. I. 259.

40. potenter. 'Secundum quod potest.'—Schol.

46. serendis. "Serere, εἰπεῖν, connectere, unde sermo."—Gean.

Distinguish serô, serui, sertum, from sero, sevi, satum.

49. abdita rerum. e. g. 'modern, or new, discoveries.'

50. Cethegis. Ep. II. II. 117.

cinctutis. i. e. ancient: who wore the rude undress of former times: 'bare armed.' Lucan has in the same sense 'æserti Cethegi.'—(Phars. II. 543.) The word is only found here and in Ov. Fast. v. 101., of the Luperi, who stripped themselves to the mere cinctus, a band over the loins.

Virgilio Varioque? Ego cur, acquirere pauca 55  
 Si possum, invideor, cum lingua Catonis et Enni  
 Sermonem patrium ditaverit et nova rerum  
 Nomina protulerit? Licuit semperque licebit  
 Signatum præsentē nota producere nomen.  
 Ut silvæ foliis pronos mutantur in annos, 60  
 Prima cadunt: ita verborum vetus interit ætas,  
 Et juvenum ritu florent modo nata vigentque.  
 Debemur morti nos nostraque; sive receptus  
 Terra Neptunus classes aquilonibus arcet,  
 Regis opus, sterilisve diu palus aptaque remis 65

55. Ego . . . invideor, instead of the usual construction, *mihi invidetur*. Cp. 'imperor,' Ep. I. v. 21. So in Ov. Trist. iv. ii. 49., 'circumplaudere;' in Ov. Met. vii. 98., 'creditus accepit' (sc. Jason.) (See, Cic. Tusc. iii. 9.: ut *videre*, sic *invidere* *florem* *rectius* *quam* *flori*.)

59. Signatum præsentē notā. 'Stamped with the current mark,' i. e. such as will give it present currency. The same metaphor is used by Juv. vii. 55.:

Vatem . . .

Qui nihil expositum soleat deducere,  
 nec qui

Communi feriat carmen triviale moneta.

producere. 'To bring out, into use.' 'Bentl. procludere; exhausting the metaphor and introducing a tautology.

60. Hom. Il. ζ. 146.:

ὅλη περ φύλλον γενεή τοιῆδε καὶ ἀνδρῶν.

Cp. Virg. Æn. vi. 309.

pronos in annos. 'At the fall of the year,' 'as the years pass.' Cp. 'pronos menses,' Carm. iv. vi. 39.

61. Prima. i. e. 'quæ in arboribus sunt ineunte vere, defluunt autumno.'—Fisch.

63. Debemur θανάτῳ πάντες

δφειλούμεθα. — Simonides Fr. 123. So Ov. Met. x. 32. (Cp. above, Ep. II. ii. 179.)

nos nostraque. Ep. II. i. 89.

receptus Neptunus. i. e. the formation of the Portus Julius. This was done a.c. 37, by connecting the Lucrinus Lacus with the Avernus, and making a cut for ships through part of the seaward bank of the Lucrine, while the rest of the bar was strengthened. The work is described in Virg. Georg. ii. 161.:

. . . . portus Lucrinoque addita  
 claustra,

Julia qua ponto longe sonat unda  
 refuso,

Tyrrhenusque fretis immittitur æstus  
 Avernis.

65. Regis opus. Cp. 'regiæ,' Carm. II. xv. i.; Ep. I. vii. 44.

sterilisve . . . iter melius. What works are here meant? The Scholiasts say, a drainage, first, of the Pomptine Marsh; secondly, of the swamps of the Velabrum. Of the first alleged work there is no record. Orelli understands the second 'de cursu Tiberis aggeribus correcto:' after, possibly, the inundation mentioned Carm. I. ii. But if *cursum* *mutavit* could be applied to such a work, iniquus frugibus seems a

Vicinas urbes alit et grave sentit aratrum,  
 Seu cursum mutavit iniquum frugibus amnis  
 Doctus iter melius, mortalia facta peribunt,  
 Nedum sermonum stet honos et gratia vivax.  
 Multa renascentur, quæ jam cecidere, cadentque 70  
 Quæ nunc sunt in honore vocabula, si volet usus,  
 Quem penes arbitrium est et jus et norma loquendi.  
 Res gestæ regumque ducumque et tristia bella  
 Quo scribi possent numero, monstravit Homerus.  
 Versibus impariter junctis querimonia primum, 75  
 Post etiam inclusa est voti sententia compos.  
 Quis tamen exiguos elegos emisit auctor,  
 Grammatici certant et adhuc sub judice lis est.  
 Archilochum proprio rabies armavit iambo;  
 Hunc socci cepere pedem grandesque cothurni, 80  
 Alternis aptum sermonibus et populares  
 Vincentem strepitus et natum rebus agendis.  
 Musa dedit fidibus divos puerosque deorum  
 Et pugilem victorem et equum certamine primum  
 Et juvenum curas et libera vina referre. 85

strange epithet for a flood which came "dejectum monumenta Regis Templaque Vestæ." May not the fact be that the Portus Julius alone was completed—the other two works merely projected? It is known that J. Cæsar planned the draining of the Pomptine Marsh, and a canal to Tarracina; and if Augustus proposed or commenced in earnest the completion of those plans, the panegyric allusion here made would be both natural, and naturally expressed.

palus. The shortening of the last syllable is a singular licence. Altered by Bentley into palus prius; but the reading is recognised and attested by Servius on Virg. *Æn.* ii. 69.; vi. 107.

68. Doctus. Ep. l. xiv. 30.

71. usus. Ep. ii. ii. 119.

75. impariter junctis. See Ov. *Am.* l. i. 27. sqq.

76. voti sententia compos. 'Successful love.'

79. Ep. l. xix. 23.; *Carm.* l. xvi. 2.

80. socci. Ep. ii. i. 174.

cothurni. *Carm.* ii. i. 12.; *Sat.* l. v. 64. Cp. Ov. *Am.* iii. i. 11—14.

81, 82. Aristotle on Poetry (see the translation in 'Theatre of the Greeks') describes the iambic metre as *μάλιστα λεκτικόν* (colloquial) *τῶν μέτρων*, ch. iv., and *πρακτικόν* (adapted to action and business), ch. xxiv.

83, 84. See the description of Pindar's poems and their varieties, in *Carm.* iv. ii. 10—24. Cp. *Carm.* l. xii. 1.

85. libera. *Sat.* l. iv. 89.

Descriptas servare vices operumque colores  
 Cur ego si nequeo ignoroque poëta salutor?  
 Cur nescire pudens prave quam discere malo?  
 Versibus exponi tragicis res comica non vult;  
 Indignatur item privatis ac prope socco 90  
 Dignis carminibus narrari cœna Thyestæ.  
 Singula quæque locum teneant sortita decenter  
 Interdum tamen et vocem comœdia tollit,  
 Iratusque Chremes tumido delitigat ore;  
 Et tragicus plerumque dolet sermone pedestri 95  
 Telephus et Peleus, cum pauper et exsul uterque  
 Projicit ampullas et sesquipedalia verba,  
 Si curat cor spectantis tetigisse querela.  
 Non satis est pulchra esse poëmata; dulcia sunt  
 Et quocunque volent animum auditoris agunto. 100  
 Ut ridentibus arrident, ita flentibus adsunt  
 Humani vultus: si vis me flere, dolendum est  
 Primum ipsi tibi; tunc tua me infortunia lædent,  
 Telephe vel Peleu: male si mandata loqueris,

86. colores. Metaph. for 'character or cast of poetry;' and so, in speaking of orators, Cicero: 'habitu orationis et quasi colorem.'—De Orat. iii. 52. (199.), and iii. 25. (96. 100.). Again, 'sentio orationem . . . quasi colorari;' Ib. ii. 14. (60.)

91. cœna Thyestæ:

Θυσίαν δαίτα παιδῶν κρεῖων.

Æsch. Agam. 1242.

Cassandra sees it (in her mind's eye), *ibid.* vv. 1096. 1217.

94. Sat. i. iv. 48.

96. Telephus. Epod. xvii. 8.

97. Projicit = abjicit.

ampullas. Cp. Ep. i. iii. 14., 'inflated, affected phrases.' (Ampulla was lit. a flask or cruet of protuberant shape.) So Cicero (ad Att. i. xiv. 3.) uses *λήκυθους* of his own rhetorical flourishes. (The verb *pin-*

gare, there used in connection with it, and the Scholium quoted by Orelli, "quasi ex colorum ac pigmentorum vase *λήκυθος*," seems to point to another origin for the metaphor, viz., the contents rather than the shape of the lecythus as a *colouring* or *cosmetic vase*. The sense would then be rather *fine* than *swelling* language, but would express Cicero's *λήκυθος* more correctly than Horace's *ampulla*.)

98. Cp. Pers. i. 91.

100. quocunque volent. Cp. Cicero De Oratore, i. 8. (30.): 'voluntates impellere quo velit, unde autem velit deducere.'

104. male mandata. Some edd. construe male with loqueris; forgetting that the rules here given are designed for the poet, not for the players. (So v. 112.) One is re-

Aut dormitabo aut ridebo. Tristia mæstum	105
Vultum verba decent, iratum plena minarum,	
Ludentem lasciva, severum seria dictu.	
Format enim natura prius nos intus ad omnem	
Fortunarum habitum; juvat aut impellit ad iram	
Aut ad humum mærore gravi deducit et angit;	110
Post effert animi motus interprete lingua.	
Si dicentis erunt fortunis absona dicta,	
Romani tollent equites peditesque cachinnum.	
Intererit multum divusne loquatur an heros,	
Maturusne senex an adhuc florente juventa	115
Fervidus, et matrona potens an sedula nutrix,	
Mercatorne vagus cultorne virentis agelli,	
Colchus an Assyrius, Thebis nutritus an Argis.	
Aut famam sequere aut sibi convenientia finge.	
Scriptor honoratum si forte reponis Achillem,	120
Impiger, iracundus, inexorabilis, acer,	
Jura neget sibi nata, nihil non arroget armis.	
Sit Medea ferox invictaque, flebilis Ino,	
Perfidus Ixion, Io vaga, tristis Orestes.	
Si quid inexpertum scenæ committis et audes	125
Personam formare novam, servetur ad imum,	
Qualis ab incepto processerit, et sibi constet.	

minded, indeed, of Hamlet's rule, though addressed simply to actors: "Suit the action to the word, the word to the action."

105. *dormitabo*. Orelli quotes Cic. De Cl. Orat. 80, (278.): "Somnum isto loco vix tenebamus." (There, it may be observed, the fault imputed lies in the delivery, not in the diction of the speaker (Calidius).

111. 'Animi interpretes . . . lingua,' is a phrase of Lucretius, (vi. 1148.)

114. *divusne*. Al. *Davusne*, i. e. 'a slave;' a reading out of place where the subject is the delineation of *tragic* characters.

*Divus* and *heros* are properly contrasted, as in vv. 83. and 227., and Carm. I. xii. 1—3.

116. *matrona potens*. The lady or mistress of the house; in tragedy, *δέσποινις*: but *potens* connects itself with the Homeric *πότνια*, which *matrona* also seems to represent in Carm. III. iv. 59.

*et matrona . . . an*. Al. 'an . . . an.' So in Sat. II. iv. 10.

117. *Mercator . . . . cultorne*. Carm. I. i. 11—16.

121. Cp. Carm. IV. vi. 17.

122. *armis*. The dative case.

Difficile est proprie communia dicere ; tuque  
 Rectius Iliacum carmen deducis in actus,  
 Quam si proferres ignota indictaque primus. 130  
 Publica materies privati juris erit, si  
 Non circa vilem patulumque moraberis orbem,  
 Nec verbo verbum curabis reddere fidus  
 Interpres, nec desilies imitator in artum,  
 Unde pedem proferre pudor vetet aut operis lex. 135  
 Nec sic incipies, ut scriptor cyclicus olim :  
 " Fortunam Priami cantabo et nobile bellum."  
 Quid dignum tanto feret hic promissor hiatu ?  
 Parturiunt montes, nascetur ridiculus mus.  
 Quanto rectius hic, qui nil molitur inepte : 140  
 " Dic mihi, Musa, virum, captæ post tempora Trojæ

128. See note on v. 131.

129. *Rectius deducia*. i. e. 'rectius esset deducere.' This use of the adverb is common, but worth noting. Cp. Sat. II. iv. 10.; Carm. IV. i. 9. (perhaps too Ep. I. x. 44.; Carm. II. x. 22). Ovid, Ep. i. 67.:

Utilius starent etiam nunc mœnia  
 Phœbi.

*deducia*. Ep. II. i. 225.

131. *Publica materies*, etc.

There is some difficulty in determining whether *communia* (v. 128.) is the same with *publica materies*, and *proprie* equivalent to *privati juris*. Those who so understand the passage construe thus: 'It is not easy so to treat common subjects (τὰ ἐν μέσῳ = open to all) as to make them your own: *proprie* dicere being = *propria* facere dicendo. But it seems safer to consider them as separate in signification; to connect v. 128. more closely with the preceding, and to oppose it to the subsequent context. Thus (*si quid in-exp.*, v. 125.): 'in attempting an original subject, clearness and consistency must be maintained. But it is difficult to give general ideas a

character of their own (*proprie*, i. e. to individualise abstractions); therefore you will do better to adopt a work like the Iliad, and draw out further, or develop anew, the materials it will supply.'

*communia* will then be = notions of character, such as courage, cowardice, passion, etc.

*Publica materies* will be = the mythic and epic stores, from which materials have been, and yet may be, drawn for poetry.

132. i. e. 'if you do not keep to a beaten and vague round of sentiment.' The contrast seems to be between *platitudes* and precision of thought and expression.

134. *desilies*. A phrase founded apparently on Æsop's fable, the Goat in the Well.

136. *cyclicus*. For an account of the poets of the Cycle, see Thirlwall's Greece, Vol. II., ch. xii. Amongst their number Arctinus and Leschea may be mentioned as most famous.

138. *hiatu*. i. e. 'mouthings.' *Fabula seu mæsto ponatur hianda tragedia*.—Pera. v. 3.

141, 142. The opening lines of the

"Qui mores hominum multorum vidit et urbes."  
 Non fumum ex fulgore, sed ex fumo dare lucem  
 Cogitat, ut speciosa dehinc miracula promat,  
 Antiphaten Scyllamque et cum Cyclope Charybdis; 145  
 Nec reditum Diomedis ab interitu Meleagri,  
 Nec gemino bellum Trojanum orditur ab ovo;  
 Semper ad eventum festinat et in medias res  
 Non secus ac notas auditorem rapit et, quæ  
 Desperat tractata nitescere posse, relinquit, 150  
 Atque ita mentitur, sic veris falsa remiscet,  
 Primo ne medium, medio ne discrepet imum.  
 Tu, quid ego et populus mecum desideret, audi:  
 Si plausoris eges aulæa manentis et usque  
 Sessuri, donec cantor Vos plaudite dicat, 155  
 Ætatis cujusque notandi sunt tibi mores,  
 Mobilibusque decor naturis dandus et annis.  
 Reddere qui voces jam scit puer et pede certo  
 Signat humum, gestit paribus colludere et iram  
 Colligit ac ponit temere et mutatur in horas. 160  
 Imberbus juvenis tandem custode remoto  
 Gaudet equis canibusque et aprici gramine campi,  
 Cereus in vitium flecti, monitoribus asper,  
 Utilem tardus provisor, prodigus æris,  
 Sublimis cupidusque et amata relinquere pernix. 165  
 Conversis studiis ætas animusque virilis  
 Quærit opes et amicitias, inservit honori,  
 Commisisse cavet quod mox mutare laboret.

Odyssey: ἄνδρα μοι ἔννεπε, κ.τ.λ.  
 Cp. Ep. i. ii. 19.

144. speciosa. Cp. Ep. ii. ii. 116;  
 and below, v. 319; i. e. striking epi-  
 sodes to embellish the argument.

145. Antiphaten. The cannibal  
 Læstrygonian chief in Odys. κ. 114.

sqq. The story of SCYLLA is in μ. 85.  
 sqq. of the CYCLOPS, in ε. 187. sqq.

151. Cp. Hesiod, Theog. 27.  
 152. discrepet, 'be out of har-

mony with.' The same metaphor as  
 absona, in v. 112.

154. aulæa. Ep. ii. i. 189.

157. decor = quod decet.

163. Cereus. Cp. Ep. ii. ii. 8. So  
 Shakspeare, K. Hen. VI. Part III.  
 act ii. sc. 1.:

"The proud, insulting queen, with  
 Clifford . . .

. . . Have wrought the easy-melting  
 king, like wax."



Multa senem circumveniunt incommoda, vel quod  
 Quærit et inventis miser abstinet ac timet uti, 170  
 Vel quod res omnes timide gelideque ministrat,  
 Dilator, spe longus, iners, avidusque futuri,  
 Difficilis, querulus, laudator temporis acti  
 Se puero, castigator censorque minorum.  
 Multa ferunt anni venientes comoda secum ; 175  
 Multa recedentes adimunt. Ne forte seniles  
 Mandentur juveni partes pueroque viriles,  
 Semper in adjunctis ævoque morabimur aptis.  
 Aut agitur res in scenis aut acta refertur.  
 Segnius irritant animos demissa per aurem, 180  
 Quam quæ sunt oculis subjecta fidelibus et quæ  
 Ipse sibi tradit spectator : non tamen intus  
 Digna geri promes in scenam, multaue tolles  
 Ex oculis, quæ mox narret facundia præsens.  
 Ne pueros coram populo Medea trucidet, 185  
 Aut humana palam coquat exta nefarius Atreus,  
 Aut in avem Procne vertatur, Cadmus in anguem.  
 Quodcunque ostendis mihi sic, incredulus odi.  
 Neve minor neu sit quinto productionior actu  
 Fabula, quæ posci vult et spectata reponi ; 190  
 Nec deus intersit, nisi dignus vindice nodus  
 Inciderit ; nec quarta loqui persona laboret.  
 Actoris partes chorus officiumque virile

170. *Quærit.* Sat. I. i. 92.; Ep. I. vii. 57.

176. *adimunt.* Ep. II. ii. 55.

178. *adjunctis ævoque aptis.* 'What belongs and is natural to every age.'

*morabimur.* There is good authority for reading *morabitur* (sc. *poeta*.)

190. *reponi.* Sat. I. x. 39.

191. *Nec deus.* Cic. De Nat. D. i. 20. (53.): 'Ut tragici poetæ, cum explicare argumenti exitum non

potestis, confugitis ad Deos.' (From Plato, *Cratylus*, p. 425.)

*vindice.* 'Some interposing power.' Cp. the phrase *nullo vindice*, Ov. Met. i. 89.; Rem. Am. 145.

193. *officium virile.* i.e. 'the single part'; not that virile could bear this sense unless the context supported it, as here *actoris* does. Gesn. quotes 'vultumque virilem perfudit' (sc. 'viri, Actæonis'). — Ov. Met. iii. 189.

Defendat, neu quid medios intercinat actus,  
 Quod non proposito conducat et hæreat apte. 195  
 Ille bonis faveatque et consilietur amice,  
 Et regat iratos et amet pacare tumentes ;  
 Ille dapes laudet mensæ brevis, ille salubrem  
 Justitiam legesque et apertis otia portis ;  
 Ille tegat commissa deosque precetur et oret, 200  
 Ut redeat miseris, abeat fortuna superbis.  
 Tibia non, ut nunc, orichalco vincta tubæque  
 Æmula, sed tenuis simplexque foramine pauco  
 Adspirare et adesse choris erat utilis atque  
 Nondum spissa nimis complere sedilia flatu ; 205  
 Quo sane populus numerabilis utpote parvus  
 Et frugi castusque verecundusque cōibat.  
 Postquam cœpit agros extendere victor et urbes  
 Latior amplecti murus vinoque diurno  
 Placari Genius festis impune diebus, 210  
 Accessit numerisque modisque licentia major ;  
 Indoctus quid enim saperet liberque laborum  
 Rusticus urbano confusus, turpis honesto ?  
 Sic priscae motumque et luxuriam addidit arti

196. *amicoe*. Al. *amicis*, which makes the structure of the two lines correspond.

197. *pacare tumentes*. The common reading is *peccare timentes*, which is shown convincingly, by Bentley and Orelli, to be a corruption.

For illustrating the sense of *tumentes*, cp. Virg. *Æn.* viii. 40., 'tumor omnis et iræ'; and vi. 407., 'tumida ex irâ corda'; and above, Sat. ii. iii. 213.

198. *mensæ brevis*. Ep. i. xiv. 35.

199. *apertis*. Carm. iii. v. 23.

205. *spissa*. Ep. i. xix. 41.; ii. i. 60.

209. *vino diurno*. Carm. i. i. 20.; ii. iii. 7.; Ep. i. xix. 11.

210. *Genius*. Ep. ii. i. 144.

210. *impune*. Compare Ep. i. v. 10.

211. *numerisque modisque*.

"Rhythmis ac modulationibus," Or. i. e. 'measures and music.' See Ep. ii. ii. 144.; i. xviii. 59.

212. *Indoctus quid*. . . . 'How could the rude and jovial multitude have an exact or severe (cp. the adj. in v. 216.), i. e. simple taste? They could not; they required variety in the music, new notes (*voces crevere*) in the instruments.'

*liber laborum*. Cp. Carm. iii. xvii. 16.

214. *motum* may apply to the character of the music, or the movements and dancing.

Tibicen traxitque vagus per pulpita vestem ; 215  
 Sic etiam fidibus voces crevere severis,  
 Et tulit eloquium insolitum facundia præceps,  
 Utiliumque sagax rerum et divina futuri  
 Sortilegis non discrepuit sententia Delphis.  
 Carmine qui tragico vilem certavit ob hircum, 220  
 Mox etiam agrestes Satyros nudavit et asper  
 Incolumi gravitate jocum tentavit eo, quod  
 Illecebris erat et grata novitate morandus  
 Spectator functusque sacris et potus et exlex.  
 Verum ita risores, ita commendare dicaces 225  
 Conveniet Satyros, ita vertere seria ludo,  
 Ne quicumque deus, quicumque adhibebitur heros,  
 Regali conspectus in auro nuper et ostro,  
 Migret in obscuras humili sermone tabernas,  
 Aut, dum vitat humum, nubes et inania captet. 230  
 Effutire leves indigna Tragedia versus,  
 Ut festis matrona moveri jussa diebus,  
 Intererit Satyris paulum pudibunda protervis.  
 Non ego inornata et dominantia nomina solum

luxuriem. Cp. "Plin. H. N. xvi. xxxvi. (66.): 'varietas accessit, et cantus quoque luxuria.'"—Orelli.

215. vestem. 'A train.' "Syrma tragicum. Cp. Ep. II. i. 207."—Or.

216. severis. Gen. of persons 'strict,' 'acting under rule;' then, by an easy transition, used here of music, as in Carm. II. i. 9. of tragedy.

217. Et tulit, etc. i. e. 'and the language also assumed a greater flow and solemnity.'

220. hircum. ἄλλον ἐρέθη ὁ τραγῶς. —Arundel. Marble. (See Bentley's Phalaris in the 'Theatre of the Greeks.'). So Virg. Geor. ii. 380.; and Tibull. II. i. 51—58.

221. Satyros nudavit. i. e. 'introduced also the Satyric drama.'

222. Incolumi gravitate. i. e.

'bidding farewell to seriousness.' So Hurd, ingeniously and plausibly quoting Carm. III. v. 12.; and Mart. v. x. 7.:

Ennius est lectus salvo tibi, Roma, Marone.

Others take it, 'without compromising their dignity,' or 'not divested of their epic and legendary character.' See art. TRAGEDIA in the Dict. of Antiqq.

jocum. i. e. 'farce.'

224. functus sacris, etc. Cp. above, v. 212., 'liber laborum.'

exlex. i. e. 'with a perfect feeling of liberty.'

232. moveri. 'To dance,' as Ep. II. ii. 125.

234. inornata et dominantia. i. e. pura, as in Sat. I. iv. 54.:

'bald and literal terms.'

Verbaque, Pisones, Satyrorum scriptor amabo ; 235  
 Nec sic enitar tragico differre colori,  
 Ut nihil intersit, Davusne loquatur et audax  
 Pythias emuncto lucrata Simone talentum,  
 An custos famulusque dei Silenus alumni.  
 Ex noto fictum carmen sequar, ut sibi quivis 240  
 Speret idem, sudet multum frustra laboret  
 Ausus idem : tantum series juncturaque pollet,  
 Tantum de medio sumptis accedit honoris.  
 Silvius deducti caveant me iudice Fauni,  
 Ne velut innati triviis ac pæne forenses 245  
 Aut nimium teneris juvenentur versibus unquam,  
 Aut immunda crepent ignominiosaque dicta ;  
 Offenduntur enim, quibus est equus et pater et res,

Cp. "Non propria verba rerum sed pleraque translata." — Cic. de Cl. Orat. 79. (274.) ; and "Verbis . . . quæ propria sunt et certa, quasi vocabula rerum pæne una nata cum rebus ipsis ;" — (opp. to "iis quæ transferuntur," i. e. metaphora.) — Cic. De Orat. iii. 37. (149.)

238. *emuncto*. 'Cheated.' As in Terent. Phorm. iv. iv. 1. :

Emunxi argento seneca.

(Used differently in Sat. i. iv. 8.)

240. *ex noto fictum*, etc. This is sometimes explained of 'the plot of a drama,' but the context refers wholly to the language : 'So made up of (= composed in such) familiar terms that any one may think he could write as well.'

*noto* is the same as *de medio sumptis*. Orell. quotes Cic. Orat. 49. (163.) : "Non, ut poetæ, exquisita ad sonum, sed sumpta de medio."

242. *junctura*. Above, v. 48. Cp. Pers. v. 14. (see Gifford's edit.) : Verba togæ sequeris, juncturâ callidus acris.

245—247. The general sense is 'they must not affect too great a

nicety or polish of tone, nor, on the other hand, offend by coarseness.' Cp. Arist. Ran. 906. :

*ὅπως ἐρεῖτον*  
*ἀστέια καὶ μὴτ' εἰκόνας μῆθ' οἷ' ἄν*  
*ἄλλος εἴποι.*

(i. e. no slang or vulgar terms.)  
*forenses*. Quintilian (x. i. 55.), characterising the style of Theocritus, opposes the *forum* to *urbem* and both words to *Musa rustica et pastoralis*, "quæ non *forum* modo verum ipsam etiam urbem reformidat." *innati triviis* will therefore be = civilised, *forenses* — highly educated and refined.

*juvenari*. To play a youthful, sportive, or fanciful part, Gr. *μειρακιεσθαι*, "cum nescio quâ leporis perpetui (vel. ut Mitsch., concinnitatis) affectatione colloqui." — Orelli. Cp. the usage of *τροκοπισσέσθαι*, (The tripping gait and skip of the Satyr is expr. by *σαυλοῦμενοι*, in Eur. Cyclop. 40.)

*teneris versibus* = 'mincing poetry,' (a Shakspearian phrase).

248. *quibus est equus et pater* = equites et ingenui.

Nec, si quid fricti ciceris probat et nucis emptor,  
 Æquis accipiunt animis donantve corona. 250  
 Syllaba longa brevi subjecta vocatur iambus,  
 Pes citus; unde etiam trimetris accrescere jussit  
 Nomen iambeis, cum senos redderet ictus  
 Primus ad extremum similis sibi. Non ita pridem,  
 Tardior ut paulo graviorque veniret ad aures, 255  
 Spondeos stabiles in jura paterna recepit  
 Commodus et patiens, non ut de sede secunda  
 Cederet aut quarta socialiter. Hic et in Acci  
 Nobilibus trimetris apparet rarus et Enni  
 In scenam missos cum magno pondere versus 260  
 Aut operæ celeris nimium curaquæ carentis  
 Aut ignoratæ premit artis crimine turpi.  
 Non quivis videt immodulata poemata iudex,  
 Et data Romanis venia est indigna poetis.  
 Idcircone vager scribamque licenter? an omnes 265  
 Visuros peccata putem mea, tutus et intra  
 Spem veniæ cautus? Vitavi denique culpam,  
 Non laudem merui. Vos exemplaria Græca  
 Nocturna versate manu, versate diurna.  
 At vestri proavi Plautinos et numeros et 270

249. ciceris. Sat. i. vi. 115.; II. iii. 182.

251. iambus. See note on Carm. i. xvi. 3.

253. iambeis, Gr. *ἰαμβεῖα*. cum, 'although.' redderet ictus. Cp. below, v. 274.: 'digitis callemus.'

Trimeter (Lat. trimetrus) was the name given to the verse, though it was (senarius) of six feet. Cp. Sat. i. x. 43.

258. Hic, i. e. the pure iambic foot.

259. Nobilibus. Ironice, 'the much admired.'

260. cum magno. So Bentley,

Gesner, Orelli, as in Sat. i. x. 49., transposed by other Edd.

265. an omnes... Al. ut, a needless conjecture.

Idcircone vager answers to v. 263., non quivis videt.

an omnes... veniæ cautus to v.

264. 'Shall I write carelessly because readers have no ear, or because they are indifferent and will excuse it?'

270. At. 'But (it is objected) your ancestors were as indifferent to defects.' 'Yes, nimium patienter. The Greek models must be the standard.'

vestri proavi. Al. nostri, with

Laudavere sales : nimium patienter utrumque,  
 Ne dicam stulte, mirati, si modo ego et vos  
 Scimus inurbanum lepido seponere dicto  
 Legitimumque sonum digitis callemus et aure.  
 Ignotum tragicæ genus invenisse Camenæ 275  
 Dicitur et plaustris vexisse poemata Thespis,  
 Quæ canerent agerentque peruncti fœcibus ora.  
 Post hunc personæ pallæque repertor honestæ  
 Æschylus et modicis instravit pulpita tignis  
 Et docuit magnumque loqui nitique cothurno. 280  
 Successit vetus his comœdia, non sine multa  
 Laude ; sed in vitium libertas excidit et vim  
 Dignam lege regi ; lex est accepta chorusque  
 Turpiter obtinuit sublato jure nocendi.  
 Nil intentatum nostri liquere poetæ, 285  
 Nec minimum meruere decus, vestigia Græca  
 Ausi deserere et celebrare domestica facta,  
 Vel qui prætextas vel qui docuere togatas.  
 Nec virtute foret clarisve potentius armis  
 Quam lingua Latium, si non offenderet unum 290  
 Quemque poetarum limæ labor et mora. Vos, O  
 Pompilius sanguis, carmen reprehendite, quod non  
 Multa dies et multa litura coercuit atque

some authority, "Vestri magis modestiæ Horatii convenit, qui se libertini filium probe meminisse solet."—Gess.

276. Cp. Epist. II. i. 160. sqq.

277. peruncti fœcibus. See Tibullus, as referred to on v. 220. "Verum hæc potius ad primas comœdiæ origines pertinent, nisi omnia ficta sunt ex voce *τρυγῶδια*."—Orell.

288. prætextas. Sc. fabulas ; tragedies or tragicomedies, representing the deeds of Roman kings and generals : historical, like Shakspeare's plays.

togatas. Plays represented in Latin costume, and with Latin subjects and scenery : as contrasted with *fabulæ palliatae*, which were exhibited in Greek costume. (See the art. COMŒDIA in Dict. of Antiqq.) docuere, 'exhibited ;' as the Gr. *διδασκον*.

291. limæ. See note on Sat. I. x. 65.

292. Pompilius sanguis. The Gens Calpurnia, to which the Pisones belonged, traced its name and descent from Calpus, the third son of Numa Pompilius.

293. litura. Ep. II. i. 167.

Perfectum decies non castigavit ad unguem.  
 Ingenium misera quia fortunatius arte 295  
 Credit et excludit sanos Helicone poetas  
 Democritus, bona pars non unguis ponere curat,  
 Non barbam, secreta petit loca, balnea vitat.  
 Nanciscetur enim pretium nomenque poetæ,  
 Si tribus Anticyris caput insanabile nunquam 300  
 Tonsori Licino commiserit. O ego lævus,  
 Qui purgor bilem sub verni temporis horam !  
 Non alius faceret meliora poemata: verum  
 Nil tanti est. Ergo fungar vice cotis, acutum  
 Reddere quæ ferrum valet, exsors ipsa secandi; 305  
 Munus et officium nil scribens ipse docebo,  
 Unde parentur opes, quid alat formetque poemam;  
 Quid deceat, quid non; quo virtus, quo ferat error.  
 Scribendi recte sapere est et principium et fons :  
 Rem tibi Socraticæ poterunt ostendere chartæ, 310

294. perfectum. 'Ita ut perfectum sit'—Or.

Præsectum is the reading of some good MSS., and adopted by Bentley, Gesner, Doering. It would agree with unguem.

ad unguem, as the Gr. *eis θυγα*, 'to a nicety'; or as our metaph. 'to a hair.' So, in unguem

Arboribus positis secto via limite quadret.

Virg. Geo. ii. 278.

(i. e. let the planting be in an exact row.) Cp. Pers. i. 63:

Quis populi sermo est? Quis enim, nisi carmina molli  
 Nunc demum numero finire, ut per  
 leve severos

Effundat junctura ungues?

The origin of the phrase is the testing the smoothness of a model by passing the nail along it.

295. The truth of this aphorism is touched on below, v. 408.

296. excludit sanos. "Negat

sine furore Democritus quenquam poetam magnum esse posse."—Cic. de Divin. i. 37. (80.) (So again De Orat. ii. 46. (194.) Comp. Plato, Phædr. p. 245.: *ὅς ἂν ἀνευ μανίας Μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται πεισθεὶς ὡς ἕρα ἐκ τέχνης ἰκανῶς ποιητῆς ἐσόμενος, ἀτελής . . . . . ἤφανίσθη.* And the opening of Shakspeare's *Mida. Night's Dream*, act v. (Both passages are quoted in Keble, *Prælect.* iv. p. 43.)

300. Anticyris. Sat. ii. iii. 83, 166.

307. opes. Sc. poetæ, and the source 'unde parentur' is (v. 309.) 'sapere.'

309. sapere. 'Knowledge,' esp. of men and manners (as explained in vv. 312—315).

rem, 'the subject matter.' The general sense is, that there can be no true poetry without philosophy.

310. Socraticæ. Carm. i. xxix. 14.; III. xxi. 9. Cp. Sat. ii. iii. 11.

Verbaque provisam rem non invita sequentur.  
 Qui didicit, patriæ quid debeat et quid amicis,  
 Quo sit amore parens, quo frater amandus et hospes,  
 Quod sit conscripti, quod iudicis officium, quæ  
 Partes in bellum missi ducis, ille profecto 315  
 Reddere personæ scit convenientia cuique.  
 Respicere exemplar vitæ morumque jubebo  
 Doctum imitatorem et vivas hinc ducere voces.  
 Interdum speciosa locis morataque recte  
 Fabula nullius veneris, sine pondere et arte, 320  
 Valdius oblectat populum meliusque moratur  
 Quam versus inopes rerum nugæque canoræ.  
 Graiis ingenium, Graiis dedit ore rotundo  
 Musa loqui, præter laudem nullius avaris.  
 Romani pueri longis rationibus assem 325  
 Discunt in partes centum diducere. Dicat  
 Filius Albin, Si de quincunce remota est  
 Uncia, quid superat? Poteras dixisse. Triens. Eu!  
 Rem poteris servare tuam. Redit uncia, quid fit?  
 Semis. At hæc animos ærugo et cura peculi 330  
 Cum semel imbuerit, speramus carmina fingi  
 Posse linenda cedro et levi servanda cupresso?  
 Aut prodesse volunt aut delectare poëtæ,  
 Aut simul et jucunda et idonea dicere vitæ.  
 Quidquid præcipies, esto brevis, ut cito dicta 335  
 Percipiant animi dociles teneantque fideles;

318. *vivas*. *Al. veras*.

319. *speciosa*, . . . etc. "Striking in its moral topics and expressing manners correctly."—Hurd.

320. i. e. 'with no artificial beauty or good versification.'

*sine pondere*. Ep. II. ii. 112.

322. *nugæ*. Ep. I. xix. 42.

328. *Poteras dixisse*. Sat. II. i. 16.

330. *ærugo*. Sat. I. iv. 101.

*peculi*. A contemptuous term for money; as much as saying that the money-seeker is a slave.—'Cura peculi,' Virg. Ecl. i. 33; 'cultia augere peculia servis,' Juv. iii. 89.

332. *linenda cedro*. Cp. Pers. i. 42.; 'cedro digna locutus.' Cp. Ov. Trist. III. i. 13. Cedar oil was a preservative against moths, and so was cypress wood, which was used for cases.



Omne supervacuum pleno de pectore manat.  
 Ficta voluptatis causa sint proxima veris,  
 Nec quodcunque volet, poscat sibi fabula credi,  
 Neu pransæ Lamiae vivum puerum extrahat alvo. 340  
 Centuriæ seniorum agitant expertia frugis,  
 Celsi prætereunt austera poemata Ramnes :  
 Omne tulit punctum, qui miscuit utile dulci,  
 Lectorem delectando pariterque monendo ;  
 Hic meret æra liber Sosiis ; hic et mare transit 345  
 Et longum noto scriptori prorogat ævum.  
 Sunt delicta tamen, quibus ignovisse velimus ;  
 Nam neque chorda sonum reddit, quem vult manus et mens,  
 Poscentique gravem persæpe remittit acutum ;  
 Nec semper feriet quodcunque minabitur arcus. 350  
 Verum ubi plura nitent in carmine, non ego paucis  
 Offendar maculis, quas aut incuria fudit  
 Aut humana parum cavit natura. Quid ergo est ?  
 Ut scriptor si peccat idem librarius usque,  
 Quamvis est monitus, venia caret ; ut citharædus 355  
 Ridetur, chorda qui semper oberrat eadem :  
 Sic mihi, qui multum cessat, fit Chærilus ille,  
 Quem bis terve bonum cum risu miror ; et idem  
 Indignor, quandoque bonus dormitat Homerus.  
 Verum operi longo fas est obrepere somnum. 360  
 Ut pictura, poësis : erit, quæ, si propius stes,  
 Te capiat magis, et quædam, si longius abstes.  
 Hæc amat obscurum, volet hæc sub luce videri,  
 Judicis argutum quæ non formidat acumen ;

341. expertia frugis. Sc. inutilia.

342. Ramnes. "Equites juniores quos *Trossulos* vocat Persius, i. 82." —Orelli.

343. punctum. Ep. ii. ii. 99.

345. mare transit. Ep. i. xx. 13.

350. minabitur. i.e. "minabitur ferire." Orelli.

354. scriptor librarius. 'A transcriber.'

358. bis terve. So Bentley and Orelli for 'bis terque.' (Cp. note on Carm. iii. iv. 4.)

bis terve = a few times; bis terque = many times. See below, v. 440., and Epod. v. 33.

Hæc placuit semel, hæc decies repetita placebit. 365  
 O major juvenum, quamvis et voce paterna  
 Fingeris ad rectum et per te sapias, hoc tibi dictum  
 Tolle memor, certis medium et tolerabile rebus  
 Recte concedi. Consultus juris et actor  
 Causarum mediocris abest virtute disertis 370  
 Messalæ nec scit quantum Cascellius Aulus,  
 Sed tamen in pretio est : mediocribus esse poetis  
 Non homines, non di, non concessere columnæ.  
 Ut gratas inter mensas symphonia discors  
 Et crassum unguentum et Sardo cum melle papaver 375  
 Offendunt, poterat duci quia cœna sine istis :  
 Sic animis natum inventumque poemâ juvandis,  
 Si paulum summo decessit, vergit ad imum.  
 Ludere qui nescit, campestribus abstinet armis,  
 Indoctusque pilæ discive trochive quiescit, 380  
 Ne spissæ risum tollant impune coronæ :  
 Qui nescit versus tamen audet fingere. Quidni ?  
 Liber et ingenuus, præsertim census equestrem  
 Summam nummorum vitioque remotus ab omni.  
 Tu nihil invita dices faciesve Minerva ; 385  
 Id tibi iudicium est, ea mens. Si quid tamen olim  
 Scripseris, in Mæci descendat iudicis aures  
 Et patris et nostras, nonumque prematur in annum,  
 Membranis intus positis : delere licebit,  
 Quod non edideris ; nescit vox missa reverti. 390

373. columnæ. 'Booksellers' stalls ; = pila, Sat. i. iv. 71.

375. Sardo melle. The honey from Corsica and Sardinia 'pessimi saporis est.'—Schol. Cp. Virg. Ecl. vii. 41., and ix. 30.

378. summo. Al. a summo.

379. Ep. ii. i. 114.

380. pilæ discive. Sat. ii. ii. 11. trochi. Carm. iii. xxiv. 57.

381. coronæ. Ep. i. xviii. 53.

383. equestrem summam. Ep. i. i. 58.

385. Cic. de Off. i. 31. : "Neque enim attinet naturæ repugnare, nec quicquam sequi quod assequi non queas . . . ideo quia nihil decet invitâ Minervâ, ut aiunt, id est, adversante et repugnante naturâ."

Minervâ. Cp. Sat. ii. ii. 3.

387. Mæci iudicia. Sat. i. x. 38.

388. prematur. Cp. hæc inlusa habebam. Cic. Acad. i. 3.

Silvestres homines sacer interpresque deorum  
 Cædibus et victu fædo deterruit Orpheus,  
 Dictus ob hoc lenire tigres rabidosque leones;  
 Dictus et Amphion, Thebanæ conditor arcis,  
 Saxa movere sono testudinis et prece blanda 395  
 Ducere quo vëllet. Fuit hæc sapientia quondam,  
 Publica privatis secernere, sacra profanis,  
 Concubitu prohibere vago, dare jura maritis,  
 Oppida moliri, leges incidere ligno:  
 Sic honor et nomen divinis vatibus atque 400  
 Carminibus venit. Post hos insignis Homerus  
 Tyrtæusque mares animos in Martia bella  
 Versibus exacuit; dictæ per carmina sortes,  
 Et vitæ monstrata via est; et gratia regum  
 Pieriis tentata modis, ludusque repertus 405  
 Et longorum operum finis: ne forte pudori  
 Sit tibi Musa lyræ solers et cantor Apollo.  
 Natura fieret laudabile carmen, an arte,  
 Quæsitum est: ego nec studium sine divite vena,  
 Nec rude quid possit video ingenium; alterius sic 410  
 Altera poscit opem res et conjurat amice.  
 Qui studet optatam cursu contingere metam,  
 Multa tulit fecitque puer, sudavit et alsit,

391. *Silvestres homines*, etc. Cp. Cic. de Invent., i. 2.; Sat. i. iii. 99. sqq.

399. *leges inc. ligno*. Plutarch, in the life of Solon (c. 25.), describes the wooden tablets (*κύρβεις* and *ἔξογες*) on which they were graven. Ovid speaks of 'verba minacia fixo ære,' Met. i. 91.

400. *divinis vatibus*. Cp. Ov. Am. iii. ix. 17.

402. *mares*, 'manly.' Ep. i. i. 64. So ἄρσενός τοι τῆσδε γῆς οἰκήτορας εὐρήσεται, Æsch. Suppl. 952.; ἄρσενι δ' Ὀθρυάδαο φόνος, Simon. Epigr.

404. *vitæ m. via*. i. e. these were didactic poems, *προθήκαι*.

*gratia regum*. Carm. iii. xi. 5.

408. Ovid's character of Ennius (Trist. ii. 424.), and of Callimachus (Am. i. xv. 14.), may supply examples of the point in question here.

409. οὐτε φύσις ἱκανὴ γίνεται τέχνης ἅτερ

οὐτ' αὐτὲ τέχνη μὴ φύιν κεκτῆμένη.

Simylus Fragm. Meineke, vol. i. p. xiii.

Abstinuit Venere et vino; qui Pythia cantat  
 Tibicen, didicit prius extimuitque magistrum. 415  
 Nec satis est dixisse: Ego mira poemata pango;  
 Occupet extremum scabies; mihi turpe relinqui est  
 Et, quod non didici, sane nescire fateri.  
 Ut præco, ad merces turbam qui cogit emendas,  
 Assentatores jubet ad lucrum ire poëta 420  
 Dives agris, dives positis in fenore nummis.  
 Si vero est, unctum qui recte ponere possit  
 Et spondere levi pro paupere et eripere atris  
 Litibus implicitum, mirabor, si sciet inter-  
 Noscere mendacem verumque beatus amicum. 425  
 Tu seu donaris seu quid donare voles cui,  
 Nolito ad versus tibi factos ducere plenum  
 Lætitiæ; clamabit enim Pulchre! bene! recte!  
 Pallescet super his, etiam stillabit amicis  
 Ex oculis rorem, saliet, tundet pede terram. 430  
 Ut, qui conducti plorant in funere, dicunt  
 Et faciunt prope plura dolentibus ex animo, sic  
 Derisor vero plus laudatore movetur.  
 Reges dicuntur multis urgere culullis  
 Et torquere mero, quem perspexisse laborant, 435  
 An sit amicitia dignus: si carmina condēs,  
 Nunquam te fallant animi sub vulpe latentes.  
 Quintilio si quid recitares, Corrige sodes  
 Hoc, aiebat, et hoc; melius te posse negares,

416. pango. Ep. i. xviii. 40.

422. unctum ponere. Some int. unctum of a person (as in Ep. i. xvii. 12.), 'to entertain a guest.'

Others, of 'a rich dinner,' as in Ep. i. xv. 44., which seems better.

423. levi. 'Of light (i. e. insufficient) credit.'

424. mirabor, si. Ep. i. xvii. 26.

431. The Commentators quote here some verses of Lucilius:

Mercede quæ

Conductæ fient alieno in funere præficæ,

Multo et capillos scindunt et clamant magis.

433. Derisor. Ep. i. xviii. 11., and below, v. 452., derisum.

434. culullis. Carm. i. xxxi. 11.

435. torquere. Ep. i. xviii. 38.

Carm. iii. xxi. 13. (tormentum).

quem . . . an sit. With this Græcism cp. Carm. iv. xiv. 7.

437. sub vulpe. Pers. v. 117.

Bis terque expertum frustra, delere jubebat 440  
 Et male tornatos incudi reddere versus.  
 Si defendere delictum quam vertere malles,  
 Nullum ultra verbum aut operam insumebat inanem,  
 Quin sine rivali teque et tua solus amares.  
 Vir bonus et prudens versus reprehendet inertes, 445  
 Culpabit duos, incomptis allinet atrum  
 Transverso calamo signum, ambitiosa recidet  
 Ornamenta, parum claris lucem dare coget,  
 Arguet ambigue dictum, mutanda notabit,  
 Fiet Aristarchus; non dicet: Cur ego amicum 450  
 Offendam in nugis? Hæ nugæ seria ducent  
 In mala derisum semel exceptumque sinistre.  
 Ut mala quem scabies aut morbus regius urget  
 Aut fanaticus error et iracunda Diana,  
 Vesanum tetigisse timent fugiuntque poëtam, 455  
 Qui sapiunt; agitant pueri incautique sequuntur.  
 Hic, dum sublimis versus ructatur et errat,  
 Si veluti merulis intentus decidit auceps  
 In puteum foveamve, licet, Succurrite, longum

441. **male tornatos.** So Propert. ii. xxxiv. 43.:

angusto versus includere torno.

**incudi.** So Pind. Pyth. i. 86.:

ἀψευδεῖ δὲ πρὸς ἄκμονι χάλκευε  
 γλῶσσαν.

(i. e. speak truth.)

To get rid of the mixture of metaphors, Bentley reads **ter natos**, "satis inconcinne;" and indeed the two ideas are not incompatible, since the lathe (**tornus**) seems to have been used in working metals.

444. Cic. ad Q. fratrem, iii. viii. 4.: "quam ineptus quam se ipse amans sine rivali." Cp. Ep. ii. ii. 108.

445. See Ep. ii. ii. 110. sqq.

447. **ambitiosa.** Perhaps in its first sign., as derived from **ambio**, =

luxuriantia. Cp. Carm. i. xxxvi. 20.

452. **derisum exo. sinistre.** 'Flattered and treated uncandidly.' (Orelli has a different int.: "derisum, à popularibus suis explosum.")

**sinistre.** This has been thought to be adopted from Menander, *Μισογ.* i. (in a different sense): *παριστέρως γὰρ αὐτὸ λαμβάνεις*, i. e. you take matters the wrong way, observing only the evil, not the good, points.

453. **morbus regius** = morbus arquatus: 'jaundice.'

455. **Vesanum.** Above, v. 296.; Ep. i. xix. 3.

459. **longum clamet.** μακρὸν δὲρεῖ.

Clamet, Io cives! non sit, qui tollere curet. 460  
 Si curet quis opem ferre et demittere funem,  
 Qui scis, an prudens huc se projecerit atque  
 Servari nolit? dicam Siculique poëtæ  
 Narrabo interitum: Deus immortalis haberi  
 Dum cupit Empedocles, ardentem frigidus Ætnam 465  
 Insiluit. Sit jus liceatque perire poëtis;  
 Invitum qui servat, idem facit occidenti.  
 Nec semel hoc fecit, nec, si retractus erit, jam  
 Fiet homo et ponet famosæ mortis amorem.  
 Nec satis apparet, cur versus factitet, utrum 470  
 Minxerit in patrios cineres, an triste bidental  
 Moverit incestus: certe furit ac velut ursus  
 Objectos cavæ valuit si frangere clathros,  
 Indoctum doctumque fugat recitator acerbus;  
 Quem vero arripuit, tenet occiditque legendo, 475  
 Non missura cutem nisi plena cruoris hirudo.

471. triste bidental. Pers. ii. 27.  
 A place struck by lightning, and  
 then consecrated by sacrifices (bi-  
 dentibus), and railed off from pro-  
 fanation. Cp. puteal.

474. recitator. Sat. i. iii. 89.;  
 Juv. Sat. iii. 9.  
 476. hirudo. Theocr. ii. 56.:  
 τί μεν μέλαν ἐκ χροὸς αἷμα  
 ἔμφος ὥς λιμνᾶτις ἅπαν ἐκ βδέλλα  
 πέπωκας;



# APPENDIX OF NOTES

ORIGINAL AND SELECTED FROM

BENTLEY, DOERING, THE DELPHIN ED., C. FEA,  
GESNER, ORELLI, AND OBBAR.

## SATIRARUM LIBER I.

### SAT. I.

1. The construction illustrated in the footnote may be found sometimes in English; but it is due rather to accident than idiom where it occurs. Sydney Smith (Moral Phil. Lect. xi.) says, 'No one would laugh to see a little child fall, and would be shocked to see such an accident happen to an old man, or his father.' Elmsley has a note on it; see Soph. Œd. Tyr. 241, where the sentence begins with ἀπαιδῶ, and is continued with κελεύω understood. Cp. Cic. pro Rosc. Com. 2: 'adversaria in judicium protulit nemo; codicem protulit.' Cp. Liv. xxvi. 2: 'ut nemo . . . . essent.' So Virg. Æn. i. 674:

ne quo se numine mutet,

Sed magno Æneæ mecum teneatur amore, (i. e. ut teneatur.)

2. Ratio d. Fors obj. The correspondence of *dedit* with *Ratio* (i. e. Providence, or design) and of *objecerit* with *Fors* (i. e. accident or chance) is to be marked; and the first phrase may be held to represent the Stoic theory, and the second the Epicurean theory of the government of the world.

4. mercatores. 'Traders, shipowners.' ἀνέρες ἀλφειστοί. Hom.

9. juris legumque. A natural double phrase, used again in E. i. xvi. 41, to signify all law, abstract or general, and specific: *jus* expresses common law, national law, natural rights; *lex* is a law, a statute. Cicero (de Leg. i. 6) defines *lex* as that which 'scripto sancit quod vult aut jubendo aut vetando.' Their various and distinctive meanings are given fully and with instances in Adams's Roman Antiquities, p. 181, sqq.

10. galli cantum. τὸν ὄρθριον νόμον, Arist. Eccl. 741; Av. 489.

ὄρνιθες τρίτον ἔρτι τὸν ἔσχατον ὄρθρον κείδον, Theocr. Id. xxiv. 63.

13. Cetera de genere hoc. 'Transitus est Lucretianus iv. 590.' [O.]

20. quin, i. e. 'to prevent,' as in S. II. iii. 42; A. P. 444; Ter. Andr. III. iv. 21.



21. *buccas inflet*. A gesture indicative sometimes of pride and affectation, sometimes of anger. In the first sense [D.] compares *τὰς γνάθους φυσῶν* from Demosth. F. L. 314, and in the second, *tumido delitigat ore*, A. P. 94. [O.] cp. *sufflatus* in Plaut. Bacch. iv. ii. 21, and Casin. iii. iii. 19. So Persius iv. 20: *suffla*; *sum candidus* (i.e. 'boast'). So *buccæ* is used of vehement declaimers, Juv. xi. 34; Pers. v. 13.

37. *illis . . . Quæsitis*. It is not usual to find *ille* joined thus with a participle, like the article in Greek, but cp. v. 115.

42. *defossâ*. Cp. Virg. Geor. ii. 507:

Condit opes alius, defossoque incubat auro.

46. *hoc . . . plus*. '*Idem fere atque eo plus*.' [O.]

50. [D.] quotes Seneca, Ep. 16: 'Si ad naturam vives, nunquam eris pauper; si ad opiniones nunquam eris dives.' It was an Epicurean maxim, *τὸ μὲν φυσικὸν πᾶν εὐπορίστων ἐστὶ*, Diog. Laert. x. 130: quoted by [O.] Cp. the Stoic rule, *Vivere naturæ convenienter*, E. l. x. 12.

53. *cumera* (or *cumerum*) was a bin or jar, sometimes of earthenware, oftener of broom or wicker work, for holding grain. Also it was a measure of five or six modii. [G] calls it 'Punica et Syra vox a Gr. κῤῥυπτρα.'

54. *liquidî*, used substantively. So in S. II. vii. 91, *gelidâ* stands by itself with *aquâ*, understood.

55. Comp. Spenser's F. Qu. II. vii. 15:

Thro' foul intemperance

Frail men are oft captived to covetise;

But would they think with how small allowance

Untroubled nature doth herself suffice

Such superfluities they would despise,

Which with sad cares impeach our native joys:

At the wellhead the purest streams arise,

But mucky filth his branching arms annoys.

66. *sibilat*. Cic. in Pison. 65: Da te populo, committe ludis; sibilum metuis? [D.] Compare Ben Jonson, 'Every Man out of his Humour,' Act I.:

Poor worms, they hiss at me, whilst I at home

Can be contented to applaud myself . . . with joy

To see how plump my bags are and my barns.

67. Cp. Eur. Fr. Bell. xx. 7:

ὁ μὲν ζῆλοντος εἰς γένος δ' οὐκ εὐτυχῆς

ἀλγεῖ μὲν, ἀλγεῖ, παγκάλως δ' ἀλγύνεται

δλβου διοίγων θάλαμον ἥδιστον χερσί.

71. Virg. Æn. vi. 610.

73. *quo*. 'To what end.' Not often joined with such a verb as *valeat*. But cp. '*quo vellet aurum*' (equivalent to '*quam ad rem suumeret*,' c. 52), in Cic. pro Cæ. xxi. 53. Cp. also '*Si quo usus operæ sit*,' Liv. xxvi. 9.

76. *vigilare metu . . . juvat.* Eur. Ion. 623:

τίς γὰρ μακάριος τίς εὐτυχὴς  
ὅστις δεδοικὼς καὶ περιβλέπων βίαν  
αἰῶνα τείνει;

On the difference of *metus*, *formido*, *pavor*, etc. see Donaldson's Lat. Gr. App. iv. 109.

79. Cp. Goldsmith's Des. Village:

The heart distrusting asks if this be joy?

And Spenser's Faer. Qu. II. vii. 12:

Far otherwise (said he) I riches read  
And deem them root of all disquietness,  
First got with guile and then preserved with dread.

And see the allegorical description of Avarice in the same poem, l. iv. 27-29.

82. *Assideat.* Cp. Liv. xxv. 24: *assidentes curantesque.* So *προσεδρα*, Eur. Orest. 304.

85. *noti* from the passive sense *known to you*, passes into *knowing you*, intimates, acquaintances; so in E. l. x. 5. Cp. *ignotis nota*, Cic. ad Lucc. Ep. v. 12.

91. *In campo.* Sc. Martio, i. e. as a racer. Cp. C. l. viii. 8. Keightley suggests a possible allusion to the Equiria instituted by Romulus, and mentioned in Ovid, Fast. ii. 859; iii. 519.

96. *Ut metiretur.* This phrase was proverbial to signify 'great riches' (or, acc. to Suidas, v. *μέδιμνος*, 'great expectations'). So Xenophon, Hell. iii. ii. 27, expresses the wealth of Xenias of Elis, *τὸν λεγόμενον μεδίμνῃ ἀπομετρήσασθαι τὸ παρὰ τοῦ πατρὸς ἀργύριον*. [O.] Pliny, N. H. xxxv. 36, relates that Apelles was paid for his Alexander 20 talents, *mensurâ non numero*.

102. *Pergis*, etc. The sense is, 'That is quite another point; you argue as if the alternative lay between extremes; you bring contraries together front to front.' *Componere* is a metaphor from the gladiatorial school, see Sat. i. vii. 20. [O.] *Frontibus adversis* might be a metaphor from a bull fight, as Virg. Æn. xii. 717:

Cum duo conversis inimica in prœlia tauri  
Frontibus incurrunt,

but simply expresses direct opposition, as in Lucret. vi. 117: *concurrere nubes frontibus adversis possint*.

114. Ov. A. Am. iii. 595:

Tum bene fortis equus reserato carcere currit,  
Cum quos prætereat quosque sequatur habet.

119. *conviva.* Cp. the use of this figure in W. Scott, Anne of Geierstein, ch. xv.: 'Death is dreadful . . . but in the first spring-tide of youth . . . to be snatched forcibly from the banquet to which the individual has but just sat down is peculiarly appalling.'

## SAT. II.

2. *balatrones*. Lucret. iii. 954. See Bentley on S. II. iii. 166.
8. *ingrata*. 'Insatiable,' cp. Lucr. iii. 1016. [O.]
- *ingluvie*. 'Gluttony,' properly a bird's *crop*, as in Virg. G. iii. 431.
9. *conductis*. 'Borrowed;' cp. Juv. xi. 46, *conducta pecunia*.
25. *Maltinus*. This is the form of the name preferred by [O.], and derived from *malta*, a Lucilian term for an effeminate person. The Scholiasts affirm that under this name Mæcenas is intended, and that these *tunicæ demissiciæ*, which were generally a sign of a foppish and luxurious habit, were adopted by him to hide varicose veins. Kirchner (Quæst. Hor. iii.) adopts this statement of the Scholiasts, and infers from it that this Satire must have been composed some time before the poet had become known to his patron. [O.] quotes Madvig as decisive against it; but Franke and Weber as, amongst others, supporting it. (See the Philological Museum, vol. i. pp. 474–9.)
36. *albi*, i.e. *matronæ veste albâ indutæ*. [O.]
48. *Salustius*. See on C. ii. 2, Appendix.
59. *trahit* = his reputation suffers more than his estate.
62. *oblincare*. Prop. *limo obruere*, as in Virg. Geor. iii. 186, *sulcos oblimet inertes*.
63. *togatâ*, a term of reproach. The *toga* was worn by low characters; the proper dress of a lady was *stola*.

## SAT. III.

7. *citaret Io Bacchæ*. The value of this reading is discussed by [O.] and [B.], and Lachmann on Lucret. ii. 27. It has fair MS. authority, and is supported by the line of Eur. Bacch. 577 :

ἔ βακχαί, ἰὼ βακχαί.

*Citare* = to run over rapidly or repeatedly: So the Schol. 'frequenter pronunciare.' [G.] 'clara voce cantare.' [O.] Lachm. explains it by '*compellare*,' as in Cic. de Fin. ii. 18; or, '*celeri ἀγῶγῃ peragere*.'

— *summâ voce*. Gesner says of his interpretation, the one given in the footnote, and which is generally accepted, 'Trajectio locum aliquantum obscurat, ut in Car. II. xiii. 1.'

8. *resonat . . . chordis* = 'e chordis prodit, per chordas sonat, ablativus causalis vel instrumentalis.' [O.]

12. *reges . . . loquens*. So Cic. ad Att. ix. 2, 3: Nihil nisi classes loquens et exercitus. [O.] So Plato, Gorg. v. 101: λέγειν σκυρτάς καὶ κναφτάς.

13. Mart. xii. 66.

25. *pervideas* = *videas*. [B.] reads *prævideas* for *prætervideas*, but

adduces no instance of the word bearing that sense; it means 'to foresee.' *Pero. lippus* is like S. I. ii. 91, *Hypocæca cæcior . . . . . species*

26. Cp. Cic. Off. I. xli. 4.

41. Plato, Rep. 5, p. 11, 474.

44. Strabonem. Gr. *στράβων, στράβος*, from *στρέφω*.

47. *varum* = introrsum retortis pedibus: 'simulant qui cornua lunæ,' Mart. ii. 35. [O.] Cp. the use of the word in Ovid, Am. I. iii. 24: *Virgineâ tenuit cornua vara manu*.

49. *Ineptus*. The character intended by this word is described a length by Cicero, de Orat. II. iv. 17, quoted by [D.]

50. *concinnum*, suitable, agreeable to, in good order, pleasant, elegant, tasteful. If derived from *concino*, the primary notion will be 'in harmony with,' from which notion the other usages easily flow.

52. *Plus æquo liber*. Æsch. Pr. V. 180: *ἔγαν ἐλευθεροστομεῖς*.

55. Cp. Liv. xxii. 12: pro cunctatore *segnem*, pro cauto *timidum*, affingens vicina virtutibus vitia, compellabat. And again, c. 39: Sine, *timidum pro cauto*, *tardum pro considerato*, *imbellem pro perito belli*, *vocent*.

56. *Probus . . . demissus*. Cic. de Orat. II. xliii. 182. [O.]

58. *Tardo*. So Cicero, Acad. iv. 97: 'Vide quam sit *cautus* is quem isti *tardum* vocant.'

66. *Communi*. [G.] quotes Juv. viii. 73:

Rarus enim ferme sensus communis in illâ  
Fortunâ,

(where see Mayor's note.) *Communis* is used of persons, as by Cicero (de Senect. 17) of Cyrus: 'Communem erga Lysandrum atque humanum fuisse,' i. e. condescending and kind; *κοινὸν καὶ φιλάνθρωπον*, Demosth. De Cor. p. 315, ult. So Suetonius, Claud. 21, *communior* (= more familiar); and Vespas. 22, super cœnam . . . . . *communissimus*.

68. Compare the analogous argument relating to men's wants and the provision of nature, in Herod. i. 32: ἄλλο μὲν ἔχει ἑτέρου δὲ ἐπιδέεται ἢ δὲ (sc. χάρα) ἂν τὰ πλεῖστα ἔχη, ἀρίστη αὐτῇ.

70. *Cum*. Singular as this construction is, the general argument seems clearly to point out that *cum* is a preposition here. The preceding context has been a continuous reproach against the uncharitable temper of society; it has nowhere been supposed that men form dispassionate, impartial judgments of each other. But now it is urged that a real friend, a friend deserving of the name, would do so. 'Let my friend (says the moralist) weigh my good against my evil qualities; if the good outnumber the other, let him give them the preponderance.'

71. *inclinat*. 'Mire pro propensior sit.' [G.] The meaning belongs naturally enough to the verb (cp. Cic. de Or. xlii. 187: si se dant et . . . sua sponte, quo impellimus, inclinant atque propendunt), the dative following it is, to say the least, very rare. *Inclinare* is used both as a transitive and a neuter verb; there would be no difficulty here in understanding an ellipse of *animum* or *se*, as in the above quotation of Cicero.

We might even supply *lancem*, considering how fully the metaphor is kept up; in that case *pluribus* would be ablative, *inclinat lancem pluribus* = 'press down the scale with these as more numerous.'

72. *Si volet . . . ponetur*. The correspondence of tenses is not a grammatical necessity, but it furnishes some argument at least for connecting these two verbs as antithetical. [O.] has the colon after *volet*, thus making *volet* answer to *inclinat*.

76. *vitium iræ*. This is a curious instance of the genitive of apposition. In this usage the leading noun expresses a general idea; the genitive a special one, to denote or define it. (See *Malv. Gr.* § 286.) There is an exact parallel to this instance in *Cic. pro Muren.* x. 23: *Aliis ego te virtutibus, continentia, gravitatis, justitiæ, fidei, ceteris omnibus, consulu et omni honore semper dignissimum judicavi*. This genitive is used poetically in local or geographical terms, e.g. *urbem Patavii, Mycenæ, Buthroti*, in *Virg. Æn.* i. 247; v. 52; iii. 293; *tellus Ausonia*, iii. 477. And in descriptive terms, as in *Liv. xxiv. 3*, *Lucus . . . proceris abietis arboribus septus*; (*arborem fici*, in *Cic. pro Flacc.* 17-41, is probably an interpolation). So in *Suet. Aug. 94*, *arborem palmæ*.

83. *dicatur*. The Delphin Ed. points this clause interrogatively.

85. Observe the variation from *cui concedere*, in *S. i. iv. 140*.

85. Bentley, placing the colon after *insuavis*, joins *acerbus odisti*, i. e. in your sour temper you hate and shun him. The argument is: if it be a folly to ill-treat slaves (v. 80), how much worse to be hard upon a friend?

91. This must be the Arcadian Evander of *Æneid.* viii. 52, sqq. The Scholiast supposes the sculptor to be meant, Aulanius Evander (*Plin. N. H.* xxxvi. v. 32), who was brought by Antony from Athens to Alexandria, and thence (in 29 B.C., and therefore subsequently to the date of this Book of Satires) to Rome.

— *tritum*. [O.] quotes *Martial*, viii. vi. 9 (upon the passion for antiques):

*Hi duo longævo censentur Nestore fundi;  
Pollice de Pylio trita columba nitet.*

92. *Cp. Lucian, Timon, 54.* [O.]

96. *Cp. Cic. de Fin. iv. xix. 55*: '*recte facta omnia æqualia, omnia peccata paria*; quæ cum magnificè primo dici viderentur considerata minus probantur: *sensus enim cujusque et natura rerum atque ipsa veritas clamabat quodammodo, non posse adduci ut inter eas res, quas Zeno exæquaret, nihil interesset.*'

99. *Cp. Virg. Georg. ii. 340*:

*Cum primæ lucem pecudes hausere virûmque  
Ferreæ progenies duris caput extulit arvis.*

100. *Cp. Cic. de Inven. i. 2*: *Fuit quoddam tempus cum in agris passim homines bestiarum modo vagabantur, et sibi victu ferino vitam propagabant.* [D.]

103. So *C. i. x. 3* represents speech and language as the beginning of civilisation. *Cp. again Cic. Tusc. Qu. v. ii. 5*: *O vitæ Philosophia dux*

... tu urbes peperisti, tu dissipatos homines in societatem vitæ convocasti, tu eos inter se primo domiciliis deinde conjugii cum literarum et vocum communione junxisti, tu inventrix legum, etc. [D.]

105. So Juven. xv. 148-154. [D.]

120. A parallel anacoluthon is quoted by [O.] and by Madvig, Opusc. v. i. p. 491, note, from Liv. xxviii. xxii. 12: 'nihil minus quam ut egredi mœnibus auderent timeri poterat.' Madv. says, 'debebat scribi *ne, rectum esset ut, si subjecisset futurum credebatur.*'

125. Cp. Cic. Acad. ii. xlv. 136; and Lucilius (quoted by the Scholiast):

in mundo sapiens hæc omnia habebit;

Formosus, dives, liber, rex, solus vocetur. [O.]

129. Cp. Xen. Mem. iii. i. 4: ὅσπερ ὁ κιθαρίζων μαθὼν, κἄν μὴ κιθαρίζῃ κιθαριστής ἐστὶ κ. τ. λ.

#### SAT. IV.

1. Cp. Quintil. x. i. 65. [O.]

4. *sicarius*. σικάριος, N. T.

5. *cum libertate*. *Cum* is apparently pleonastic, but it gives the sense of 'notabant idque liberrime.' (On the apparent ellipse of *cum*, see Wagner's note on Virg. Æn. iv. 517; on the addition of *cum*, see Madv. Gr. § 257.) With the idea and the phrase, compare Cic. ad Fam. xii. xvi. 3. [O.] Juvenal asks (S. i. 161),

unde illa priorum

Scribendi quodcunque animo flagrante liberet

Simplicitas?

8. *Emunotæ*. This curious metaphor has its parallel in the Gr. ἀπομύσσω and κορυζῶ. (Compare, as an analogous figure of speech, *purgatam aurem*, in E. i. i. 7.)

9. *in hora*. *In*, within the space of. On the insertion of the preposition, see Madvig, Gr. 276; 3, 4.

11. Quintil. x. i. 94. [O.]

13. *nil moror*. 'I think nothing of that.' Cp. E. i. xv. 16; ii. i. 264. So Virg. Æn. ii. 287, 'nec me quærentem vana moratur;' and xi. 365. *Moror*, 'I delay,' 'dwell on,' 'regard.' Cp. *mora* in Ov. Am. ii. xi. 14: 'bibuli litoris illa mora est' (i.e. *the attraction*).

17. *bene fecerunt*. So Arist. Ach. 1050:

καλῶς γε ποιῶν ὅστις ᾔν.

And compare the ungracious acknowledgement, Eur. Med. 533:

ὅπη γὰρ οὖν ὠνησας οὐ κακῶς ἔχει.

Cp. Lucian, Charon, ad fin.: εὐ γε ἐποίησας. Timon, 29.

22. *imagine*. Juven. vii. 29.

25. *erue*. 'Turba obruit singulos, ex hæc igitur *erue* quomvis.' Cp. Cic. Fam. v. ix. 2. [O.]

26. *ob . . . ambitione*. This change of construction is illustrated by [O.] from Sallust. Jug. 22; Liv. xxxviii. 39; Tac. H. ii. 50.

29. *mutat merces.* Virg. Ecl. iv. 39.

39. *poetis.* See Madvig, Gr. 393, c. and obs. 1; also his *Opusc. A. Altera*, p. 29.

40. *concludere.* So *claudere* in Ov. Pont. iv. xvi. 36; Pers. i. 93. [O.]

48. See Terent. Heaut. v. i. 47 sqq.

64. *illud*, used of what follows, as in v. 77. Cp. Liv. xxvi. 13: *Illud iræ . . . indicium est.* Madv. Gr. 485, quotes Cic. Divin. i. 10, *tum illud imprimis* = 'the following circumstance particularly.' So in Greek, *ἐκείνος*, as in Soph. Aj. 94; and by itself elliptically, as in Eur. Phœn. 519, *ἐκεῖνο δ'* = *illud dico*, *illud agitur*. Cp. Eur. Fragm. xvii. 43, *Ἐρεχθεύς*.

67. *bene.* Observe this as an exception to the rule stated on v. 109.

73. Ov. Trist. v. vii. 27:

Nil equidem feci, tu scis hoc ipse, theatris;  
Musa nec in plausus ambitiosa mea est.

79. *unde petium . . . jacia.* Cp. the construction in E. ii. ii. 166, and note there.

80. This order of words is peculiar; *quibus* closing the sentence, and *cum* preceding, not following it.

81. *Absentem*, etc. This passage is translated in B. Jonson, *Poetaster*, Act V.

86. *quaternos.* The distributive numeral, 'four on each couch, i. e. twelve in all.' A somewhat crowded party therefore (as [D.] quotes, Cic. in Pis. 27; '*nihil apud hunc lautum, nihil elegans, . . . Græci stipati, quini in lectulis, sæpe plures*'), and crowded for the sake of some *umbra* or *scurra*, who would afford amusement.

87. Cp. Eur. Melamp. Fr. 29:

ἀνδρῶν δὲ πολλοὶ τοῦ γέλωτος οὐνεκα  
ἀσκοῦσι χάριτας κερτόμους· ἐγὼ δὲ πως  
μισῶ γελοῖους οἵτινες μὲν ἐπὶ σοφῶν  
ἀχάλιν' ἔχουσι στόματα.

— *aspergere.* Cp. *linguâ aspergere*, Cic. ad Her. iv. 49. So below S. i. vii. 32, *perfusus*.

90. This character of a *niger* answers nearly to Canning's 'Candid Friend,' in the Anti-Jacobin:

Candour, which spares its foes nor e'er descends  
With bigot zeal to combat for its friends:  
Candour, which loves in seesaw strain to tell  
Of acting foolishly, but meaning well:  
Too nice to praise by wholesale or to blame,  
Convinced that all men's motives are the same;  
And finds, with keen discriminating sight,  
Black's not so black, nor white so very white.  
Save me, oh save me, from the Candid Friend.

104. *hoc . . . juria*. Cp. 'hoc via juris habet,' Ov. Nux, 134; and 'juris idem,' Ib. 138. So 'officii . . . idem,' Fast. i. 46. Cp. Liv. ix. 19: 'hoc enim roboris erat.'

105. *insuevit . . . hoc me*. 'He trained me to this (i. e. to free speech and raillery) while he marked out in particular examples existing vices, that I might be deterred from them.' Comp. Ter. Adelph. Act III. Sc. iii. 60:

Nihil prætermitto, consuefacio, denique  
Inspecere tanquam in speculum vitas omnium  
Jubeas, atque ex aliis sumere exemplum sibi.

106. *exemplis*. 'Quoniam ratione non poterat, v. 115, sq.' [O.]

108. Cp. the wish, *Frui paratis*, C. i. xxxi. 17.

109. *ut male vivat* = 'how wretchedly off he is!' Cp. E. i. xvii. 10. The opposite of *bene*, not of *recte vivere*; *bene esse*, or *vivere*, mostly signifies 'enjoyment,' S. ii. ii. 120; E. i. vi. 56; *recte vivere*, 'rectitude,' as in E. i. xvi. 17. So it is opposed to *suaviter*, in E. i. viii. 4. So below, v. 134, *rectius* differs from *melius*. See also C. iii. xxiv. 9, App.

125. *rumore malo* = 'are branded with infamy.'

126. *ut ægros*. [O.] reads *et*, but with no mention of any various reading. Is it a misprint?

127. *Exanimat*. A frequent word with Cicero. So the subst. *exanimatio*, De Off. i. 36.

128. *teneros*, i. e. not yet hardened by vice.

131. *et istinc*. Even from those which you impute to me.

133. *lectulus*. Cp. *jaceo*, S. i. vi. 122, and note; and Bentley's quotation of Pliny, Ep. v. 5: 'jacere in lectulo suo compositus in habitum studentis, habere ante se scrinium ita ut solebat.'

135. *melius*. See above, on v. 109. But on the root and radical meaning of the word, see Donaldson, Varronianus, ch. x. p. 393.

136. *illi*, masc. g. according to the idiom noticed in App. on C. ii. vi. 14. Cp. *istis*, S. i. vi. 92.

## SAT. V.

After the war of Perusia (which closed with the sack of the town in the beginning of the year 40, B.C.) there was still danger indicated of an outbreak between the triumvirs and of another civil war. But an accommodation, in part helped forward by the death of Fulvia, was arrived at, and the treaty of Brundisium negotiated by Mæcenas, Pollio, and Coccæus. (See Merivale, Hist. ch. xxvii. p. 229, sqq.) The interest attaching to this peace, the longing for it at Rome, and the joy felt when it seemed completed by the treaty (of Misenum) with S. Pompey in the next year, are supposed to find expression in Virgil's Fourth Eclogue. (See Mer. pp. 232, 243, 8vo ed.) Sextus, however, unable to enforce his claims on Achaia, refused to fulfil his stipulations. War again broke out. Octavian renewed through Mæcenas his negotiations with Antony, now in Athens, who promised to act with him. But when he appeared



off Brundisium with his fleet, he was forbidden to land. A fresh mediation was needed, and resulted in what is called the treaty of Tarentum, B.C. 37 (Mer. p. 249); when a scheme of joint action was concerted, and a renewal of the triumvirate for five years engaged for.

For determining the date of the *Iter Brundisium*, it is to be observed that this Satire gives no assistance; it affirms nothing beyond the importance of the interests at stake (v. 28); and that the mission was not the first of its kind (v. 29). and, incidentally, that it was undertaken in the spring of the year. (This is inferred from the mention of the 'frogs' concert' in v. 14.) On a first view it was natural to connect the occasion of it with the negotiations of B.C. 40, considering the express mention of Brundisium, and the notoriety and importance of that convention. Accordingly many commentators (and with them E. H. B. in the recent Dict. of Geography, art. Brundisium) assign this date to the *Iter*. But there is evidence, negative and positive, to show that Horace did not enjoy the patronage of Mæcenas so early. Negative, because from the battle of Philippi, fought in October or November B.C. 42, there could be only about fifteen months down to the period in question. Nearly a year elapsed between the first acquaintance and the subsequent intimacy (*nono mense*, S. I. vi. 61), and so less than half a year would be allowed for the poet's return with the defeated fugitives to Rome, for his settling there, gaining his post of employment, and a favourable mention. The positive evidence is, that in S. II. vi. 40 (the date of which is restrained, by the circumstances mentioned in vv. 38, 53, and 56, to the year 30 or the end of 31 B.C.) it is affirmed that his familiarity with Mæcenas (*suorum in numero*) had commenced less than eight years before, i.e. in 38 B.C. or 39, at soonest.

Kirchner (Quæst. Horat.) gives a full review of the circumstances, and argues strongly for connecting the *Iter* with the treaty of Tarentum. The difficulty is why Brundisium should be mentioned as the end of the journey rather than Tarentum. The solution of the difficulty is no doubt conjectural; but it is to be borne in mind that the Satire is not an explanatory one, nor does it touch on public affairs. Thus, while possibly Brundisium (off which Antony's fleet had arrived) was the *intended terminus*, Horace, not being a political friend but merely an amusing companion, may well have been left behind when the place of meeting was altered, while his patron went forward to meet Octavian. If he went on to Tarentum (as Walckenaer, with a reference to Car. II. 6, supposes him to have done), political reserve might be a sufficient reason for his silence on the subject. The opportunity for humorous description must have ended with the arrival at Brundisium.

For the topographical details Walckenaer, livr. iv. c. 7, may be consulted; and Gibbon's Essay, where he examines this journey, and that of Cicero into Cilicia, as illustrative examples of Roman travelling. I have set down the distances according to Orelli's computation, with Gibbon's variations. The time occupied is not distinctly expressed in the Satire; Orelli makes it out as seventeen days, Gibbon as twelve, Walckenaer as fourteen. The distance is reckoned by the first as 314 miles, two days being omitted; by Gibbon as 369, by Walckenaer as 378 Roman miles.

1. *Aricia*. Connected with the legend of Hippolytus, Ov. Fast. iii. 263; Virg. *Æn.* vii. 761. Now *Riccia*, sixteen miles from Rome.

3. **Forum Appi.** Now *Borgo Lungo*, twenty-seven miles from Aricia.

11. The travellers had now arrived at the *Fossa Augusti*, a canal, called also *Decennovium*, from its length of nineteen Roman miles, running parallel with the Appian Way.

12. **Huc appelle**, 'come alongside here.' Gr. *παραβαλοῦ*, or *τὴν ἑκατον παραβάλλου*, as in *Ar. Ran.* 180, *Equ.* 762.

— **Trecentos.** *Sæcenti* is the most common term for an indefinite number; here it is halved, in *S. II. iii.* 61 it is doubled.

26. **Anxur.** The Volscian name of Terracina (see *Plin. N. H. iii.* 9), twenty miles (eighteen acc. to Gibbon) from Forum Appi.

33. **non ut** = *ut non*. So in *E. I. xv.* 28, 9, *non qui*.

37. **lassi.** This had been a long day's journey; *Formiæ* being twenty-six miles beyond *Anxur* (twenty-nine, Gibbon).

40. **Sinuessa.** Now *Rocca di Mondragone*, eighteen miles from *Formiæ*.

43. **complexus.** Cp. 'Illum complexi ut mos amicorum est,' *Cic. Ac. Q.* in *procæmio*.

45. **Campano ponti.** Three miles further, [O.] (nine acc. to Walck., eighteen, Gibbon).

47. **Capuæ.** Twenty-two miles further, [O.] (seventeen, Walck., sixteen, Gibbon).

50. **Cocceii villa.** Twenty-one miles from *Capua*.

58. Cp. *Juv. xii.* 6, *frontemque coruscant*.

64. **larva.** Here = 'a mask' (*personæ pallentis hiatus*, *Juv. iii.* 175). Gr. *μορμολύκειον*. Derived apparently from *Lar*. 'It appears from the word *Larva* that the *Lar* was represented as a wide-mouthed figure,' *Varron.* p. 180.

70. **prodiximus.** The majority of MSS. favour *producimus*, but [O.] seems to have reason on his side in saying, 'Concinnius cum perfecto conjungitur v. *illam* quam cum præsentī, quod requireret potius *hanc*.'

71. **Beneventum.** Originally *Maleventum*, the Latin form of the Gr. *Μαλός* (cp. *Tarentum* from *Τάρας*, *Agrigentum*). But for the popular account of the name and the change of it, see *Liv. x.* 15; *ix.* 27. It was distant from *Cocceius's villa* twelve miles (eight, Gibbon).

72. **arsit dum versat.** See *C. I. x.* 11, and Appendix; cp. *v.* 100, *dum . . . cupit*.

74. **lambere**, to play upon. *Virg. Æn. ii.* 684.

78. *Plin. N. H. xvii.* 24, speaks of *Atabulus* as a blighting wind.

80. **fumo.** The high situation of this farm, among the Apennines, must have made it damp and cold even late in the spring. So *Walck.* vol. i. p. 222.

87. On the name *Equus Tuticus*, see *Varronianus*, p. 138; in *voc. Tuticus*, an Oscan word.

94. **fessi pervenimus.** Both these words imply a longer day's journey than usual. Gibbon infers that they did not halt at *Canusium*. *Rubi* was thirty miles from *Canusium*.

95. *corruptius . . . via pejor*. 'The repeated complaints on this subject give reason for suspecting that the Appian Way then reached only to Capua, and that it was not Julius Cæsar that carried it to Brundisium,' Gibbon, p. 344. *Capua* was the original terminus of this 'Queen of Roads,' it was continued to Beneventum, where it divided into two branches, the northern one derived from *Gnatia*, the name of *Via Egnatia*.

97. *Barî*. Twenty-two miles from Rubi, 'donc comme aujourd'hui habitée par des pêcheurs,' Walck.

— *Gnatia*. Thirty-seven miles from Barium.

100. 'Recte Bentl. "Judæi habitabant trans Tiberim et multo maximam partem erant libertini . . . *Apella* autem libertinorum est nomen, satis frequens in Inscriptt.'" [O.]

104. *Brundisium*. Forty-four miles from *Egnatia*.

#### SAT. VI.

1. *Lydorum . . . Etruscorum*. The account in Herodotus of the Lydian emigration is contradicted by Dionysius, Halic. l, and doubt is thrown upon its value as historical fact. For a description of the races of Etruria, their names and language, see Varronianus, ch. i. with the map by the title-page, and ch. v. § 11. The conclusion there obtained is, that the country was inhabited chiefly by two distinct peoples, Tyrrheni and Etrusci.

(a) The *Tyrrheni* were a branch of the great Pelasgian family. Sophocles (Inach. Fr. 256) combines the two names, *Τυρρηνοὶ Πελασγοί*. Both in fact are descriptive names, and are translated: 1. 'the tower-builders,' from *τόρρις*, i. e. *turris* (cp. Pindar, Ol. ii. 70), the Pelasgian settlements being everywhere marked by gigantic 'Cyclopean' buildings; and 2. 'the swarthy Asiatics' (Varr. p. 37).

(B) The *Etrusci*, or *Hetrusci*, were (probably) of the same stock as the *Ræti*; they are supposed to have invaded and conquered the Tyrrheni, who may, however, have remained in the country as *πρωτοκοί*, especially in South Etruria, while the dominant race held the cities. (From Liv. x. 4, and ix. 36, it is inferred that the town language differed from that of the country, also that the country dialect of Cære was intelligible as far north as Clusium.) The Etrusci called themselves *Rasena* (*Ρασένα*, Dionys.), a name perhaps cognate to *Ræti*; probably meaning 'rapid,' and if so, a natural designation of a warrior tribe. Donaldson compares the *πόδας ὠκύς* of Homer, and the Roman term for their (anciently) highest class, *Celeres*; and remarks by the way that a leading *Rætian* tribe has the epithet *veloces*, in Hor. C. iv. xiv. 11.

4. *legionibus*. These must have been foreign, i. e. Etruscan armies, for there is no *Cilnius* or *Mæcenas* among the consular names at Rome. Merivale, Hist. ch. xxvii. vol. iii. p. 271 (note).

8. *dum ingenuus*, i. e. provided he be freeborn, no slave. This general patronage could not of course include slaves. But the son of a *libertinus* was considered *ingenuus*. Some (as Geaner) understand it as = *ingenuis moribus*; not so well.

22. *pelle*. [O.] quotes Martial, iii. 16.

44. *tubas*, used at funerals. So Pers. iii. 103: 'Hinc tuba, candelæ.' [D.]

49. *forsit*. ἄπαξ λεγόμενον.

54. See further markings of time in S. II. vi. 40, and note; and the Chronological Table.

57. *Infans*. Cic. de Cl. Or. 80, 278.

59. *caballo*. A rustic or low class term for 'horse'; yet the term from which the Fr. *cheval*, the Eng. *chivalry* and *cavalry* are derived. Has the old word *capul* (Scott's *Ivanhoe*, ch. xxxix.) any connection with it?

67. *nævös*. Cic. de Cl. Or. 313.

68. *lustra*. Cp. Liv. xxv. 43.

74. *suspensi*. Cp. ὁ τὴν πῆραν ἐξηρημένος, Lucian, V. Auct. 7.

75. It is implied here that the Ides were a pay-day; that they were the day of the school meeting may be inferred from Martial. His lines are as follow:

Ludi magister parce simplici turbæ . . .

Albæ Leone flammeo calent luces,  
Tostamque fervens Julius coquit messem:  
Cirrata lorīs horridis Scythæ pellis,  
Quâ vapulavit Marsyas Celæneus,  
Ferulæque tristes, sceptra pædagogorum,  
Cessent et Idus dormiant in Octobres.

— *octonis* has been variously explained. 1. 'quia Idus omnes in octavum post Nonas diem incidunt' (but this according to Roman calculation is not true). 2. 'sive, ut ait Lambinus, Iduum dies sunt octo.' [O.] 3. 'de exercitiis puerorum qui computarent æra,' i.e. 'quæ Idibus exigenterent. *Octonas* . . . quia post Nonas sunt octo.' (Zeun.) 4. It has been thought that *octonas* may be equivalent to 'Octobres.' (There is something plausible in this last, if it be not an anachronism; for the year in the Augustan age began with January, not March as anciently.) But the interpretation given in the footnote is the best. The only difficulty is Macrobius's statement that 'Martio mense mercedem exsolvebant magistris quam completus annus deberi fecit' (Macr. Saturn. i. 12). But this is done away by Becker's explanation, that the monthly payments and the four months' holiday belonged only to the poorer and inferior schools. In the higher schools the payments were annual, and made probably in March after the Quinquatria. He cites Ov. Fast. iii. 829. The verse of Juvenal, x. 116:

Quisquis adhuc uno partam colet asse Minervam,

he interprets as referring to the *Minerval*, or entrance fee. (See the dissertation in Gallus, esp. p. 194.)

78. *vidisset . . . crederet*. This may in some measure be compared with C. iv. vi. 16-22: 'falleret, ureret, annuisset.' Cp. too Virg. *Æn.* xi. 162.

82. *Circum.* So, *Hectora circum*, Virg. *Æn.* vi. 166.

90. See Herman, ad Vigerum adnot. 194 c. There is an excellent instance of this construction in Soph. Trach. 1048-52:

οὕτω τοιοῦτον οὐτ' ἄκοιτις ἢ Διὸς  
προῦθην . . .  
οἶον τόδ' ἢ δολῶπις Οἰνέως κόρη  
καθῆψεν ὅμοις τοῖς ἐμοῖς Ἑρινύων  
ὕφαντον ἀμφίβληστρον.

I. e. οἶον μόχθον προῦθην καθάψασα τόδε, κ. τ. λ.

101. *salutandi.* See on E. i. vii. 8. 'Explicat Heindorf, "salutatores plures accipiendi." Præter Cic. ad Fam. vii. 28; ix. 20; poterat afferre etiam Senecæ illud de Brev. v. 2, "Quam multis nihil liberi relinquit circumfusus clientium populus." Non tamen ejus int. comprobo.' [O.] The general sense of the passage is expressed, and more fully, in Xen. Cyrop. vii. iii. 40: "Ἡ γὰρ αὐτῶς, ὡς Σάκα, ὑπολαμβάνεις ὡς ἐγὼ νῦν τοσούτῃ ἥδιον ζῶ ὡς πλείω κέκτημαι; οὐκ οἶσθα, ἐφη, ὅτι ἐσθίω καὶ πίνω καὶ καθεύδω οὐδ' ὁτιοῦν νῦν ἥδιον ἢ τότε ὅτε πένης ἦν; ὅτι δὲ ταῦτα πολλά ἐστι, τόσουτον κερδαίνω, πλείω μὲν φυλάττειν δεῖ, πλείω δὲ ἄλλοις διανέμειν πλείονα δὲ ἐπιμελούμενον πράγματα ἔχειν. Νῦν γὰρ δὴ ἐμὲ πολλοὶ μὲν οἰκέται σίτον αἰτοῦσι, πολλοὶ δὲ πείνι, πολλοὶ δὲ ἰμάτια.

118. *cum paterâ guttus.* Cp. 'salinum patellamque deorum causa habere,' Liv. xxvi. 37.

122. *vagor aut ego . . . ungor.* *Ledo aut scripto* expresses the occupation until about ten, *ad quartam.* Then he goes out for a stroll, or else prepares to take part in the games of the Campus. Observe *ego* in, not the first, but a subsequent clause, as in C. i. ix. 16.

### SAT. VII.

3. *notum tonsoribus.* 'Proverbialiter ut Polyb. iii. 20: *κουρεαὶ καὶ πάνδημος λαλιά.*' [Ch.]

13. *ultima mora.* Cp. Ep. ii. ii. 173, with Bentley's note; and Gr. *πνύματ' ὀλέθρῳ*, Mus. Hero. Le. i. ult.

31. *euaculum.* Compare the curious passage in Arist. Aves, 504-508:

Διγύπτου δ' αὖ καὶ Φοινίκης πάσης κόκκυξ βασιλεὺς ἦν·  
χῶποθ' ὁ κόκκυξ εἴποι κόκκυ, τότε γ' οἱ Φοινίκες ἀπαντες  
τοὺς πυροὺς ἀν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον.  
τοῦτ' ἄρ' ἐκεῖν' ἦν τοῦπος ἀληθῶς· κόκκυ, ψωλοὶ πεδιόνδε.

32. *aceto* = sharp wit. Plant. Pseud. ii. iv. 49. [O.]

35. *operum hoc . . . est.* Cp. 'Muneris hoc tui est,' C. iv. iii. 21.

### SAT. VIII.

10. *communa.* Such sepulture in ante-Christian times was looked on as contemptible. See Maitland on the Catacombs, p. 39, who remarks on this passage. (There is some mistake in his rendering of it.)

15. *quo* = in quo, non repetitâ præp. *in* post *in aprio*. [O.] the sense is, 'Now there are sunny walks and cheerful views, where lately all was gloom and whitening bones.'

22. *ossa legant*. Ov. Her. vi. 90:

*Certaque de tepidis colligit ossa rogis.*

And cp. Sophocl. [Fr. 479, a passage imitated by Virgil, *Æn.* iv. 513. [O.]

28. *crur* . . . *ut inde*. This remarkable superstition, of the ghosts gathering round sacrificial blood, is in Hom. Od. λ. 34, sqq.

48. *caliendrum*. A head dress.

### SAT. IX.

5. *cupio*, etc. Cp. 'omnia quæ tu vis ea cupio,' Plaut. *Pers.* v. i. 14; Id. *Rud.* iv. iv. 1. [O.]

7. *Noris* = 'you must know me, surely.' Cp. the use of *fugerit*, S. II. vi. 40.

8. *Misere*. So in v. 14. Cp. the Gr. compound, *δυσέπω*; and Ov. Her. vii. 30, 'pejus amo.' Compare too the Virgilian phrase, 'dira cupido,' Georg. i. 37; *Æn.* ix. 185.

16. I cannot think Orelli's punctuation of this verse an improvement upon the common text. *Hinc* weakens and interferes with the sense if joined with *persequar* (if he had not been *persequens* all along it might have some meaning). And, unless the sentence is interrogative, *nunc* is out of place, and *cunqve* is wanted. The sentences run thus: 'You want to get away; it is of no use; I shall hold on, and follow you (*per*) to the end. Where may you be going to next?' Then the next line is natural as a reply. [B.] reads with some MSS. *prosequar*; the difference of meaning is worth notice. 'Prosequar esset, officii causa porro sequar.' [O.]

21. *subiit* On the quantity of this termination, see Lachmann, *Lucr.* iii. 1042.

32. *laterum dolor* = pleuritis, Sch. Qu.: whether *laterum dolor* and *lateris dolor* are properly the same? *lateris dolor*, in Cic. de Or. III. ii. 6, was no doubt a sudden and short illness, such as 'pleurisy.' But *latera* specially signifies 'lungs,' and *laterum dolor* might be inferred to mean lung-disease, or 'consumption.'

35. Martial's epigram continues as follows:

*In quintam varios extendit Roma labores;*

*Sexta quies lassæ; septima finis erit.*

*Sufficit in nonam nitidis octava palæstris;*

*Imperat extructos frangere nona toros.*

*Hora libellorum decima est, Eupheme, meorum*

*Temperat ambrosias cum tua cura dapes.*

38. *paulum* may be here for *paulisper*, as in C. II. i. 9. 'Stop a moment, and stand by me here.'

— *ades*, as in Plaut. Amph. iv. iii. 3: *advocatus mihi adsis*. [O.] Op. Liv. xxvi. 48, *aderat*, explained as it is immediately afterwards by *advocatis partis utriusque*. So Gr. *παρεῖναι*, e.g. Demosth. p. 890, 26; 911, 7.

75. *Adversarius*. Some have supposed this litigant to be different from the one alluded to as *vadatur*, in v. 36, since that suit would have been lost by default. But it is easier to suppose one person meant; and the explanation will be, either that the *lis* of v. 37 was not the full amount the defendant would lose if nonsuited, or that, as [O.] interprets it, the plaintiff was so hot and so self-confident as not to be content without open decision in court.

76. *antestari*. Cp. Plaut. Pers. iv. ix. 8, sq. [O.] See in Varroonianus, p. 241, the comment on Table I. of the XII. Tables: 'Si in jus vocat ni it antestator igitur em capito.'

78. *Apollo*. Some suppose a reference to the statue of Apollo in the Forum Augusti; 'forum jurisque peritus Apollo,' Juv. i. 128. (Sed hoc minus probabile videtur. [O.] )

#### SAT. X.

3. *sale*. It is usually in the plural (see [G.] and the Sch.) that this word has the metaphorical meaning of 'wit and humour.' But [O.] quotes instances of the singular from Cic. N. D. ii. xxix. 74; Tusc. Qu. v. xix. 55; Brut. xxxiv. 128, *omnes sale facetisque superabat*.

6. [O.] comments thus: 'mimi ipsi non solum Horatio sed etiam Ciceroni haud nimis placebant. Cic. ad Fam. xii. xviii. 2: Equidem sic jam obduri ut ludis Cæsaris nostri animo æquissimo . . . audirem Laberii et Publii (Syri) poemata.' Laberius and his plays gave rise to some jests, and perhaps some jealousy; see Sueton. J. Cæsar, 39. A. Gellius says, l. xvii. 14: 'Cæsarem ita Laberii maledicentia et arrogantia offendebat, ut acceptiores et probatiores sibi esse Publii quam Laberii mimos prædicaret.' [D.]

13. *urbani*, i.e. the polished wit, not coarse, who prefers tempered pleasantry (*ridiculum*) to savage or cruel jest. For an exposition of *urbanus* the English student may consult Trench, Synonyms, p. 147.

15. Churchill says of B. Jonson :

His comic humour kept the world in awe,  
And Laughter frightened Folly more than Law.

17. *pulcher*, 'pulchellus ille et delicatus (*stutzerhafte*).' [O.] Is the epithet to be explained from theatrical language? Among the characters brought forward in the Roman farces (see the account of the Atellanæ in Varroonianus, ch. iv.) "Pulchellus, like the Greek Καλλίας, was used to denote apes and puppets." From hence is derived our 'Punch,' or Polichinello. It is to be observed that *pulcher* here is joined with *simius*.

46. *Varrone*. Quintil. x. 1, quoted by [D.]: Atacinus Varro in iis per quæ nomen adeptus est interpret operis alieni non spernendus quidem: verum ad augendam facultatem parum locuples.

58. *factos*. Cp. *factus* imperator, Cic. Ac. Qu. 4, proem. Plautus even uses a comparative *factius*, Trin. II. iii. 6.

68. *dilatus*. So Ovid, Metam. xiii. 518:

Quid, di crudeles, nisi quo nova funera cernam,

Vivacem differtis anum? (why do you lengthen out her life?) [O.]

84. *ambitio*. Cp. the phrase *per ambitionem* = 'to curry favour,' Liv. iii. 47; xxviii. 40.

92. *I puer* = puer ad manum. Horace bids his amanuensis (cp. *dictabam*, E. I. x. 49) add this Satire to the rest, and complete the Book.

## SATIRARUM LIBER II.

## SAT. I.

16. *poteras scribere*. Cp. Virg. Ecl. I. 80 (with Conington's note), and Ov. Met. I. 679.

18. *dextro tempore*. Cp. 'quis rebus dexter modus,' Virg. Æn. iv. 294. So in Æschylus, P. V. 378:

ὀργῆς νοσοῦσης εἰσὶν ἱατροὶ λόγοι;

ἐάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ.

38. *quod* = aliquod.

— *bellum inculeret*. An unusual phrase for *inferret*: 'dictum est ut *inculere verbera*, *terrorem*, *metum*; sic *inculere minas*, Ov. Trist. I. xi. 42.' [O.]

43. Cp. Sueton. Caligula, 53: 'Peroraturus stricturum se lucubrationis telum minabatur.'

45. Cp. Ter. Andria, Prol. 22:

Dehinc ut quiescant porro moneo, et desinant

Maledicere, malefacta ne noscant sua.

46. Cp. Æsch. S. c. Th. 7:

ὕμνοισ' ὕπ' ἀστῶν φροίμοις πολυῤῥόθοις.

Pope's translation:

Whoe'er offends, at some unlucky time

Slides into verse and hitches in a rhyme,

Sacred to ridicule his whole life long,

And the sad burden of a merry song.

62. *Quid, cum est Lucilius?* Cp. 'Cic. ad Fam. xii. xvi. 3: Deinde qui magis hoc Lucilio licuerit assumere libertatis quam nobis? etc.' [O.]

65. *aut qui*. Bentley contends for *et qui*; on weak grounds, for the plural number is equally implied in either reading. [O.] cites a parallel from Cic. Off. I. xli. 148.



71. Compare the description put into Lælius's mouth by Cicero; 'una domus, idem victus isque communis . . . remoti ab oculis populi omne otiosum tempus contrivimus,' De Amic. xxvii. 103.

— a vulgo et scena, i. e. 'from being in public.' Cp. Cic. ad Brut. Ep. i. 9-2: 'tibi nunc populo et scenæ, ut dicitur, serviendum est.' [O.]

82. *jus judiciumque*. See article *JUNEX* in Dict. Ant.; and Adams, R. A. p. 246: 'The things done in court before the appointment of *judices* were properly said *in jure fieri*, after that *in judicio*, but this distinction is not always observed.'

## SAT. II.

4. Cp. Persius, S. iv. 30:

Ecce inter pocula quærun  
Romulidæ sature quid dia poemata narrent.

5, 6. Hooker, E. P. v. ii. 1: 'How should the brightness of wisdom shine where the windows of the soul are of very set purpose closed?'

18. *Latrantem*. So *νηδὺς ὑλακτοῦσα*, Anthol. P. vi. 89 (in L. and Sc. Lex. v. *ὑλακτέω*); and see Munro's note, Lucr. ii. 17.

— *Unde . . . partum*. 'How could this property be gained by, or belong to, such simple food?' = *unde partum est ut leniat*, etc.?

19. Cp. Cic. Tusc. Qu. v. 34, sqq.: 'Quis hoc non videt, desiderii omnia ista condiri? Darius in fugâ . . . negavit unquam se bibisse jucundius.'

32. *Captus hiet*, i. e. 'whether this fish was *alto captus* which is gaping on the table before you:' *hiet* is not a mere redundancy for *sit*. (There is a tolerably parallel instance of poetic usage in Virg. *Æn.* vi. 471:

Quam si dura silex aut *stet* Marpesia cantes.

Mr. Conington calls *stet* a poetical substitute for *sit*; but he gives the verb a meaning of its own in his version, 'Than if she had the fixedness of flint or crag.')

47. Martial, xiii. 91.

59. *licebit . . . albatu celebret*, i. e. 'although he makes a great show of celebrating them.'

61. *albatu*, i. e. 'with a new or newly cleaned *toga*.'

— *billibri*. A *congius* is estimated (see Dict. Ant. art. *Libra*) to contain 10lbs. weight. At this proportion a *cornu bilibre* would slightly exceed a *sextarius*.

62. *non parvus*. In some copies *non largus* is read. [G.] approves it; 'ironiam haud agnovit,' says [O.]. It has the appearance of being a mere correction, founded on mistake arising from the involved nature of the sentence. For at first sight the clause seems naturally to attach itself to the preceding *cornu . . . instillat*. But the use of the word *aceti* forbids this, and shows that the clause is a return to the mention of *vinum*, in v. 58. 'In eo solo non avarus,' Sch.

66. *in neutram*. Cp. C. Nepos, in *Vitâ Attici*, 13.

70. Cp. Hesiod, *Ἔργα*, 41.

77. *desurgat*. Rises at the end of.

80. Cp. Virg. Geor. iii. 527:

. . . non illis epulæ nocuere repostæ;  
Frondebis et victu pascuntur simplicis herbæ;  
Pocula sunt fontes liquidi atque exercita cursu  
Flumina, nec somnos abruptit cura salubres.

Cp. *somnum plebis*, E. i. vii. 35.

84. *ubique*. If this is the right reading, can it stand for *ubicumque* as *quandoque* for *quandocumque*?

93. Catull. lxiv. 22.

99. *laquei pretium*. Cp. Lucian, Timon, 20. [O.]

103. Eur. Inc. Fr. 39:

χρυσοῦ σὲ πλήθειν τοῦσδε δ' οὐ χεῖρειν χρεών;

The high morality of this protest *against* a merely selfish, and for a beneficial, expenditure is to be remarked. But any enlarged system of liberality or institution of homes or hospitals for the helpless was a thing reserved for the Christian age.

109. Cp. Eur. Antiope, 33:

ἄσσοι μὲν σαρκὸς εἰς εὐεξίαν  
ἀσκούσι βίον, ἣν σφαλῶσι χρημάτων,  
κακοὶ πολῖται, δεῖ γὰρ ἄνδρ' εἰδισμένον  
ἀκόλαστον ἦθος γαστρὸς ἐν ταῦτ' ἔμνειν.

111. This is the moral of Æsop's Boar sharpening his tusks; but so 'Αρετή is described by Prodicus as ἀγαθὴ συλληπτήρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, Xen. Mem. ii. 1.

119. Cp. Arist. Pax, 1140:

οὐ γὰρ ἔσθ' ἥδιον ἢ τυχεῖν μὲν ἤδη ὀσπαρμένα,  
τὸν θεὸν δ' ἐπιψεκάζειν, καὶ τιν' εἰπεῖν γείτονα.  
Εἰπέ μοι, τί τῆνικαῦτα δρώμεν, ὦ Κωμαρχίδη;  
ἐμπιεῖν ἔμοιγ' ἀρέσκει, τοῦ θεοῦ δρώτος καλῶς.

129. So Lucian, Charon, 20: ἀνάγκη τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ καὶ τὸν ἀγρὸν καὶ τὸ χρυσίον αἰεὶ ἄλλων εἶναι καὶ μεταβάλλειν τοὺς δεσπότας. See the Spectator, No. 289.

### SAT. III.

1. *scribis*. See Lachm. on Lucr. ii. 27. [B.] reads *si raro scribes*.

5. *Saturnalius* . . . *sobrius*. Cp. 'vinum toto nescire Decembri,' Juv. vii. 97. [B.]

9. *multa et præclara*. Gr. πολλὰ καὶ καλὰ; Eng. 'many fine things.' The insertion of the copula belongs both to the Latin and Greek idiom.

11. If this Plato be the philosopher, each of these four names will represent a distinct variety or school of authorship: 1, Philosophy; 2, the New Comedy; 3, Old Comedy; 4, the Elegiac and Lyric poetry. This seems an additional argument in his favour.

14. *Siren* = 'blanda, sed impudens, conciliatricula, Cic. pro Sest. ix. 21.' [O.] Cp. Eurip. Andr. 936:

κλύουσα τοῦσδε Σειρήνων λόγους  
σοφῶν πανούργων ποικίλων λαλημάτων  
ἐξημερώθην μοιρῆ.

19. *aliena*, etc. Ter. Heaut. i. i. 23:

Tantumne est ab re tuâ otii tibi

Aliena ut cures eaque nihil quæ ad te attinent?

- Plaut. Stich. i. iii. 45:

Alienas res qui curant studio maxumo,

Quibus ipsis nulla est res quam procurent sua.

21. *vafer Sisypheus*. Hom. Il. ζ. 153:

ὁ κέρδιστος γένετ' ἀνδρῶν. [O.]

For another mention of the antiquities or bronzes of Corinth, cp. *Ephysisæ æra*, Virg. Geo. ii. 464.

27. *morbi*. Eng. 'mania.'

28. *Emovit*. C. iv. xv. 11; Virg. Æn. vi. 382.

36. *a ponte*. Cp. Juv. vi. 32: 'Cum tibi vicinum se præbeat Æmilius pons?' (i.e. as one mode of suicide).

37. *operto capite*. Cp. Shakespeare, J. Cæsar, Act III. Sc. ii.: 'In his mantle muffling up his face.' Cp. Plutarch in Pericles (story of Anaxagoras).

38. *dexter*. Virg. Æn. viii. 302. [O.]

45 *Autumat*, from *avis*. Cp. *æstumo* from *æs*. 'As augury and weighing were the two most usual means of forming a judgment, both *autumo* and *æstumo* signify "to judge,"' Varroni. p. 314.

53. See note on the last Satire, v. 32; and E. i. xvi. 11. *Caudam trahat*, though substituted for *sit*, expresses more. The sense is, 'If you concede to him that you are *insanus* in a certain sense, still he is no wiser, and he is equally ridiculous.'

54. Ter. Andr. iv. 1.

61. *edormit*. An historic present (the regular construction would require *cum edormiret* not *edormiit*). So *donat*, S. i. ii. 56. See [O.] and his quotation of Madv. Opusc. p. 224.

88. *ne sis* for *ne fueris*. See Append. on C. i. xxxiii. 1. Cp. Pers. iii. 96.

89. *Quid ergo*. τί δῆτα; 'Well, what did he mean?'

96. Cp. Arist. Plut. 144; and Sophocl. Ἀλωδδ. Fr. 109:

γλώσση σοφὸν τίθησιν εὐμορφόν τ' ἰδεῖν.

97. *Etiam*. Cp. Cic. Acad. Pr. ii. 32: *aut* 'etiam' *aut* 'non' *respon-*  
*dere* (i.e. 'to answer either yes or no'). See Donalds. L. Gr. 108 b.

98. *Et quidquid volet*. Imitated by Lucian, Timon, 50: καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων, καὶ τὰ ἄλλα πάντα ὅποσα ἂν ἐθέλοι.

100. 'Rem narrat Diog. Laert. ii. 77.' [O.]

111. This is imitated by Ben Jonson, *The Fox*, Act I. Sc. 1.

118. *stragula vestis*. 'Argenti vestisque stragulae quod fuerit' (i. e. all the plate and furniture he had), Cic. Verr. II. i. x. Cp. Ib. II. ii. 14. So 'Nam neque tum plumæ nec stragula picta,' Tibull. I. ii. 77.

127. Cp. Lucian, *Timon*, 22: τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιορκιῶν καὶ ἀρπαγῶν καὶ πανουργιῶν συνειλεγμένα.

132. Juv. xiv. 284:

Non unus mentes agitat furor: ille, sororis  
In manibus, vultu Eumenidum terretur et igni:  
Hic, bove percusso, mugire Agamemnona credit  
Aut Ithacum.

152. *hoc age*. Cp. *hoccine agis?* 'Are you attending?' Ter. Andr. I. ii. 15.

166. *Naviget Antioyram*. Cp. Arist. Vesp. 1489:

(*ναυίλας ἀρχή*, 1486) . . . πῶθ' ἐλλέβορον.

171. *nuces*. Cp. Persius's allusion to these as used by children, S. i. 10: '*nucibus facimus quæcunque relictis*.'

172. *ludere*. [B.] has *perdere*, a conjectural reading unauthorised by MSS.; he brings forward, however, a remarkable array of passages implying an almost proverbial use of *dare* or *donare et perdere*. So Martial, iv. 40: 'jam donare potes jam perdere.' Cp. vi. 30. Senec. de Benef. vi. 4: 'perdere se credit non donare.' Tacit. H. i. 30: 'luxuria specie liberalitatis imponit: perdere iste sciet non donare.'

173. *tristam*. This adj. seems to form a kind of antithesis with *ludere*, and so to confirm the common reading.

180. *uter*. This word is not often found except in a dependent or interrogative construction. There are instances however: see Plant. Stich. v. iv. 51, 'neuter utri invidet;' and Cic. de Off. iii. 23, 'sibine uter rapiat?' and Verr. II. iii. 14, 'si uter velit.'

183. *stas*. Cp. 'levi de marmore tota . . . stabis,' Virg. Ecl. vii. 31.

188. *plebeius*. Hom. II. μ. 212:

ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν  
δῆμον εἶντα παρὲς ἀγορεύμεν. [G.]

191. *reducere*. *Deducere* is the better reading, and rightly explained by [O.] as '*domum ducere*, ut decedere de provincia = in urbem redire.' It is the regular word (e. g. Liv. xxvi. 28) for *withdrawing troops homeward*, or *conducting them to their destination*. Bentley understands it (not so well) in its common sense of *launching ships*. *Reducere* has a majority of MSS. in its favour, and the first syllable is lengthened in Lucretius. But it may be safely conjectured to be the correction of a copyist who did not recognise the proper and consistent use of *deducere*.

194. *Putescit*. Cp. 'putescat corpore posto,' Lucr. iii. 871. Hom. Od. α. 161: λεύκ' ὀστέα πύθεται θυμῶν. [O.] Hom. II. λ. 394: δ δέ θ' αἵματι γαῖαν ἐρύθθων πύθεται. [B.]

199. See the description in Lucretius, i. 84: 'Aulide quo pacto,' etc. Cp. Eur. Iph. A. 883:

'Αρτέμιδι θύσειν παῖδα σὴν μέλλει πάτηρ.

And 893:

φρονῶν γὰρ ἔτυχε σὸς πάσις τότ' εἶδ  
(i. e. when he relented and changed his purpose).

213. *cum tumidum est.* Gr. *οἰδανει, οἰδάνεταί*, Hom. Il. i. 553, 646. [O.]

216. *forti.* Homericè *θαλερός*, Il. ζ. 430. Engl. 'gallant.'

219. *mutâ* = *brutâ*, as in S. i. iii. 100. And Juv. xv. 143: 'separat hoc nos A grege *mutorum*.'

239. *Metellæ.* Wife of P. C. Lentulus Spinther. and divorced from him on account of Dolabella (Cic. Att. xi. 23; xii. 52). [O.]

240. *solidum* = *integrum ἄθροον*. [G.] takes it as *solidum* for *solidorum*. *Solidus* was a gold coin, worth twenty-five denarii, but can have no place here. *Decies* signifies a sum, not a coin.

269. *Mobilia.* Cp. 'tempestas et cæli mobilis humor,' Virg. Geor. i. 417.

270. *nihilo plus explicet*, 'he will make no more way.' Cp. 'per catervas explicare arma,' C. iv. ix. 44. *Explicet*, with its various meanings, is nearly synonymous with *expedio*, and the two verbs are joined together in Cic. Fam. xiii. xxvi. 2: 'ut ejus negotia explices et expedias.'

293. *neabit . . . reducet.* ὀσπερον πρότερον. [O.]

298. Plant. Pseud. iv. vii. 77: 'Contumeliam si dices, audies.' Cp. Hesiod, Ἔργα, 721. [F.]

311. *Spiritum.* Cp. 'qui spiritus illi,' Virg. Æn. v. 648.

312. *te quoque, etc.* Sc. *facere*. 'Is it right for you to do the same when so little on a level with him, and so far inferior in the contest?' Examples of the infinitive after a comparative [B.] finds in C. iii. xxiv. 56; Pers. iv. 16; and especially Silius Ital. v. 77:

Heu fatis superi certasse minores!

Two variations of construing in this sentence are possible. 1. *Tanto* might stand for *tanto viro*, and would then be retained in both clauses. 2. *Certare* might be a substitution for *facere* (or = *certatim facere*) according to the principle pointed out on S. i. vi. 90.

#### SAT. IV.

This Satire may remind the readers of Smollett of the Feast in the Manner of the Ancients, in 'Peregrine Pickle.'

2. The Art of Memory is described at length by Cicero in two passages: Ad Herenn. iii. 16 (28), sqq.; and De Orat. ii. 86 (351), sqq. In his exposition of its method—a method traced out from a principle of luminous arrangement, viz. the perception (353) '*ordinem esse maxime qui memoriæ lumen afferret*'—he lays down that rooms or niches are to be

marked out in the memory (354), 'locos esse capiendos, et ea, quæ memoriâ tenere vellent, effingenda animo atque in his locis collocanda;' in which are to be ranged the casts or shaped models of ideas and things. These niches he compares to writing tablets, the casts or shapes to letters: 'loci ceræ aut chartæ simillimi sunt, imagines litteris' (ad Her. 30); 'locis pro cerâ, simulacris pro litteris uteremur' (de Or. 354, cp. 360). The subjects of knowledge or conceptions of the mind may be thus presented to the eye of the understanding in a substantial form, likeness, or shape: 'res cæcæ . . . conformatio quædam et imago et figura notaret' (357).

In accordance with this system we find *litteris consignare* used side by side, and as if parallel, with *in animo insculpere*, in the account of Lucullus and his power of memory. Cic. Acad. ii. 2: 'ut litteris consignamus quæ monumentis mandare volumus, sic ille in animo res insculptas habebat.'

— *Ponere signa*, if compared with and illustrated by these phrases, may be inferred to mean 'shaping,' 'casting,' 'setting up models for' (as in statuary, see C. iv. viii. 8, *ponere* is to set up on the pedestal, and so, generally, to execute a work). Or *ponere* may be = *disponere*, as in De Or. 359: 'personis bene positia.' And where Cicero compares the *imagines* to letters, the *dispositio imaginum* is compared to writing; *scripturæ*. Either way Horace's phrase may with some latitude be translated, 'to find a place in the memory for,' or, 'to give form and shape to.'

11. *canam*, i. e. 'like an oracle.'

24. Cp. Virg. Geor. iv. 101:

Dulcia mella premes nec tantum dulcia quantum  
Et liquida et durum Bacchi domitura saporem.

37. *avertere*. See the use of this verb in Cic. Verr. ii. i. 4.

38. *Ignarum quibus est*, i. e. without distinguishing the two kinds, viz. that which is to be dressed richly with sauces, and that which is to be plainly dressed. *Quibus* is not indefinite, therefore the indicative follows.

43. *capreas*. Cp. Virg. Geor. ii. 374.

94. *fontes adire*. Cic. Ac. Q. i. 8: 'ad Græcos ire jubeo ut ea a fontibus potius hauriant quam rivulos consectentur.'

## SAT. V.

A heading for this Satire may be taken from Cicero, Paradox 5 (39): 'Hereditatis spes quid iniquitatis in serviendo non suscipit? quem nutum locupletis orbi senis non observat? loquitur ad voluntatem; quicquid denunciatum sit, facit: assectatur, assidet, muneratur.'

9. *missis ambagibus*. Nearly synonymous with *sublatiis dolis*, Virg. Æn. xii. 26. Cp. ἀπλῶ λόγῳ, Æsch. P. V. 610.

10. *Turdus*. So in Ov. A. Am. ii. 269. [F.] And compare the mention of lovers' presents, Arist. Av. 707:

ὁ μὲν ὄρνυγα δοῖς, ὁ δὲ πορφύρεον, ὁ δὲ χῆν',  
ὁ δὲ Περσικὸν ὄρνυ.

16. *ne . . . recuses.* See note on C. i. xxxiii. 1. Can this instance be classed under the exception as an hypothetical sentence ?

49. *egerit Orco.* Cp. C. i. xxviii. 10, *orco demissum.* So Virg. *Æn.* ii. 398; ix. 527, 785. These constructions are clearly based on Homer, *Il.* α. 3, *ψυχὰς Ἀΐδι προτάψεν*; it is not so clear whether they are poetical datives of place (sign. motion towards) or datives of object, which is a more usual syntax. In Homer *Ἀΐδι* is probably a person, the King of Hades; cp. *Il.* ε. 190, and see Heyne and Bothe's annotations on *Il.* α. 3. Still Virgil loses sight of this in *Æn.* ii. 85, *Demisere neci*; and in *Æn.* x. 662. But in *Æn.* xi. 81, *mitteret umbris* is used of persons, sc. the *Di Inferi*.

53. *limis rapias.* Cp. Plaut. *M. Glor.* iv. vi. 2; Ter. *Eun.* iii. v. 53. [O.]

— *prima cera.* Juv. iv. 19: 'præcipuam in tabulis ceram.'

56. *hiantem.* Cp. Lucian, *Timon*, 22: *τοὺς μάρην κεχρηνότας.* [O.]

77. *Perducl.* Cp. *perductores*, Cic. *Verr.* ii. i. 12. [O.]

83. There is a kindred proverb in Theocr. xiv. 51: *ὅς μὲν, (φαντὶ) θυόνιχ', ἐγεύμεθα πίσσας.*

87. *si posset.* Virg. *Æn.* vi. 78: 'magnum si pectore possit Excussiasse Deum' (i. e. in the endeavour to shake off, &c.).

92. So Persius, iii. 80: '*obstipo capite et figentes lumine terram.*' [O.] With the sense cp. Lucian, *Menipp.* 12: *κάτω νερευκότες.*

93. *inerebuit.* [F.] reads *increpuit*; a mere erratum of copyists, but a strange one for any editor knowingly to adopt.

110. *vive.* Cp. *vivite silva*, Virg. *Ecl.* viii. 58. Martial (vi. lxx. 15) plays on the double term:

Non est vivere sed valere vita.

## SAT. VI.

This Satire is imitated by Swift (vol. xii. of the 8vo edit.).

13. *Hercule.* There was an old Italian divinity, *Herculus* = 'God of the Farmyard or Fold,' from *hercere*, 'to fence off,' whose attributes and name the Romans confused with those of the Greek Hercules. (See Mr. Marriott's *Adelphi*, 699; and his reference to Mommsen, *R. Hist.* p. 174.)

27. Cic. *Off.* i. 14: 'qui gratificantur cuiquam, quod obsit illi, cui prodesse velle videantur.'

29. *improbis urget.* If this is the right punctuation, cp. E. i. vii. 63, *negat improbus*; E. i. x. 40; and S. i. ix. 73. Compare the adverbial use, as it may be called, of *plurimus*, in Virg. *Geor.* i. 187; *Æn.* i. 419.

44. *quota.* See note on E. i. v. 30.

50. *Frigidus rumor,* i. e. 'an evil or ill-boding rumour.' 'Colder news,' as Shakespeare has it, *Rich. III.* Act iv. Sc. iv. (ad fin.).

59. *Perditur.* 'Hoc nunc quidem unicum exemplum est præsentis passivi in verbo perdere.' [O.] Lachmann (on *Lucr.* ii. 829) condemns

it, and corrects *porgitur*; which however does not suit the context equally well. *Porrigit horas* is used in Ov. Met. iv. 199, but in a different sense—'you lengthen out the short hours.' The sense required here is not of lengthening or spinning out the day, but of wasting, losing it; which is just expressed by the common reading.

62. Cp. 'Securos latices et longa oblivia potant,' Virg. *Æn.* vi. 714. [O.]

63. faba Pythagoræ. See Callim. Fr. 128; and Blomfield's note.

64. Cp. Juven. xi. 79–84.

71. Cp. Cowper's Task :

The customary rites

Of the last meal commence; a Roman meal :

Discourse ensues, not trivial yet not dull,  
Nor such as with a frown forbids the play  
Of fancy, or proscribes the sound of mirth:

. . . . . themes of a graver tone

Exciting oft our gratitude and love,  
While we retrace with memory's pointing wand  
That calls the past to our exact review  
The dangers we have 'scaped . . .  
O evenings worthy of the gods! exclaimed  
The Sabine bard.

77. aniles fabellas. Cp. Plato, Theæt. 85, p. 176: *ὁ λεγόμενος γράων θόλος*.

107. succinotus. So Eumæus entertaining Ulysses, Hom. Od. xiv. 72: *ῥωσπῆρι θοῶς συνίεργε χιτῶνα*. Cp. also Hesiod, Sc. Herc. 287: *ἐπιστολᾶδην δὲ χιτῶνας ἐστάλατο*.

109. prælambens. [B.] and [F.] read *prælibans*, an elegant and probable reading if it had more MS. authority; and it is a more usual and natural word to express the taster's office. Yet, as [O.] remarks, considering that the *verna* here is a mouse, *prælambō* is appropriate. [B's] note in illustration of *prælibo* is worth consulting.

## SAT. VII.

12. Mundior, i. e. 'the better class of freedmen.'

13. doctus, i. e. 'a student.' The reading *doctor* = 'a professor' (the Sch. says of oratory) has about equal authority of MSS.

26. Cp. Cic. Ep. ii. 7:

Si ea defendes quæ recta esse senties.

33. sub lumina. Cp. *ad lumina* (by candle light), Virg. *Æn.* viii. 411.

35. fugisque. So in Lucian, Gallus, 9: *καπειδὴ ποτε ὁ καιρὸς ἐφίκετο πρὸς τάχος ἐμὰντὸν ἀποβρίψας ἀτέρχομαι*.

39. si quid vis adde. A Ciceronian phrase, see Ep. ad Att. vii. ii. 3. [O.]



66. *sub furcam*, i. e. 'you will expose yourself to disgrace and punishment.' See v. 22.

82. Cp. Lucian, *Menipp.* 4: ἀτεχνῶς οὖν ἐπασχον τοῖς νυστάζουσι τοῖς τοῖς ὁμοίον ἔρτι μὲν ἐπινεύων ἔρτι δὲ ἀνανεύων ἔμπαλιν. He uses the simile however for the distractions, not of passion, as here; but of false and incongruous philosophies. [O.] quotes Plato, *Legg.* i. 644, L.

83. Cp. Eur. *Frag. Inc.* 170:

μηδ' ἂν τι συμβῇ δυσχερὲς δουλοῦ πάλιν  
ἀλλ' αὐτὸς αἰεὶ μίμνε τὴν σαντοῦ φύσιν  
σώζων βεβαίως.

86. For an accurate account of the proper and applied meanings of *teres* (cylindrical) and *rotundus* (circular) see Donaldson, *Lat. Gr. App.* iv. 91.

94. Cp. Eur. *Hippol.* 237: ὅστις σε θεῶν ἀνασειράζει.

107. *Nempe* = 'The fact is you are not *impunitior*, for,' &c. With the sentiment comp. *Juv.* i. 142: 'Pœna tamen præsens,' etc.

108. *vitiosum*, 'bloated.'

110. *prædia vendit*. Cp. *comedunt patrimonia*, *Juv.* i. 138.

#### SAT. VIII.

5. Compare the expression of extreme hunger in *Virg. Æn.* ii. 356: 'improba ventris Exegit cæcos rabies.'

19. *pulchre fuerit*. Cp. above, v. 4; and note on S. I. iv. 109 (*App.*).

20. *Viscus Thurinus*, i. e. 'of Thurii.' This epithet distinguishes him from the two brothers, Horace's friends; mentioned, S. I. x. 83. [O.]

21. *Servilio*. This must be scanned as a trisyllable; as *Alfēnius*, S. I. iii. 130.

— *Balatrone*. This may have been a nickname. Cp. *balatrones*, in S. I. ii. 2. [O.]

24. *absorbere*. See S. II. iii. 240, and [O.] note there. This is a stronger compound than *absorbere* or *exorbere* (which here, and in S. II. iii. 240, are various readings for it), and signifies 'eagerly swallowing, gulping down.' Cp. *obduco*, as in *Cic. Tusc. Qu.* i. xl. 96: 'cum venenum ut sitiens obduxisset.'

— Read, *semel=uno haustu*. See Bentley's note for illustrative examples.

26. *nam oetera*, 'for we all, excepting him, found the dishes, various as they were, disguised completely by their flavouring.' (Cp. *Peveril of the Peak*, ch. xxvii.: 'Never saw so unnurtured a cub; knew no more what he eat than an infidel!') The principal word is not *cœnismus*, but *celantia*, as in *Sat.* I. iv. 79.

29. Bentley reads *passeris assi et*; see his note. [O.] calls the reading 'petulans nesciocujus interpolatio ducta ex S. II. iv. 38.'

34. *moriemur inulti*. Paralleled in *Virg. Æn.* ii. 670. [G.]

35. *calices majores*. Was *Vibidius* privileged, by the invitation of *Mæcenas*, to do this in despite of the master of the house, or was it to

make fun of him? cp. S. I. iv. 87. It was the custom after the *cæna* (properly so called) to call for *majora pocula* (cp. Cic. Verr. II. i. 26). So Virg. *Æn.* i. 723:

Postquam prima quies epulis mensæque remotæ  
Crateras magnos statuunt.

65. *Hæc est conditio* = τὰ θνητὰ τοιαῦτ', οὐδὲν ἐν ταύτῳ μένει, Eur. Ion, 969.

67. *Tene*, etc. Cp. Ter. Phorm. II. ii. 25:

Ten' asymbolum venire unctum atque lautum e balneis,  
Otiosum ab animo; cum ille et curâ et sumtu absumitur.  
Dum tibi sit quod placeat, ille ringitur, tu rideas.

77. *soleas poscit*. While reclining on the *triclinium* the slippers were put off; to call for them, therefore, was preparatory to rising and leaving the table. [O.] cites Plaut. Trucul. II. iv. 12-16. Comp. also Aristoph. Vesp. 103, κέκραγεν ἐμβάδας.

78. *Stridere*. This form is in frequent use as well as *stridēre*, c. g. Virg. Geo. iv. 556.

## EPISTOLARUM LIBER I.

### EPIST. I.

1. *Primâ diote . . . summâ dicende Camena*. This has been understood as referring to the opening Odes and Satires, but is merely a complimentary form of address. Comp. Hom. II. i. 96 (and the passages quoted there by commentators): ἐν σοὶ μὲν λήξω σέο δ' ἄρξομαι. Virg. Ecl. viii. 11: 'A te principium tibi desinet.' It is adopted with a more serious meaning by Milton, P. L. v. 165:

Him first, Him last, Him midst and without end.

2. *rude*. Cp. Cic. Phil. II. xxix. 74:

Tam bonus gladiator rudem tam cito accepisti?

And Or. Am. II. ix. 22: 'deposito poscitur ense rudis.' [O.] On the figurative meaning of *rudimentum*, properly 'foil practice,' and *elementum*, 'training and food,' terms derived into common language from the usage of the *ludus*, see Donaldson, in Varronianus, p. 169.

5. *Herculis*, etc. Cp. the Gr. Epigr.:

δέξαι μ', Ἡράκλει, Ἀρχέστρατου ἱερὸν ὄπλον  
ὄφρα ποτὶ στεπτὰν παστάδα κεκλιμένα  
γηραλέα τελέθοιμι. [Ob.]

14. *addictus*. See the Dict. of Antiqq. art. 'Nexum;' Liv. iii. 56: 'in servitutem addixisset.' Compare Cic. Tusc. Q. II. ii. 5: 'certis quibusdam destinatisque sententiis quasi addicti . . . ut etiam quæ non probare soleant, ea cogantur constantis causa defendere' (Scr. R. p. 66). [O.] And so Quintil. Inst. III. i. 22: 'Neque enim me cuiusquam

sectæ velut quâdam superstitione imbutus addixi.' [Ob.] The general sentiment and the simile in the next line (v. 16) may be taken from Cicero, Acad. II. iii. 8. See Walck. vol. II. p. 306.

18. *Aristippi præcepta*. With regard to the aversion to political exertion, cp. Xen. Mem. II. i. 8, 9, and Cicero's jests upon Trebatius as a reported Epicurean, Ad Fam. vii. 12; and comp. Acad. Qu. ii. 42 (131), and 45 (139): '*Labor* (as here *relabor*) eo ut assentiar Epicuro aut Aristippo; revocat virtus.'

30. *Glyconis*. An athlete of the day.

34. These prescriptions are couched in metaphors drawn from medicine and magical or religious means of cure. The supposed efficacy of charms (*ἐκασοῖδα*, cantus) is related in Hom. Od. τ. 456; Virg. Æn. vii. 757. So in Pind. Pyth. iii. 51 (where see Cookesley's note). [O.] quotes from Seneca, de Ira. iii. 9: '*Pythagoras perturbationes animi lyra componebat*.' So Lucian (Charon. v. 7), παρ' Ὀμήρου . . . ἐπαφθῆν.

35. *morbi*. Cp. Cic. Tusc. III. iv. 7. [O.]

37. *Ter*. A sacred number in religious rites. Cp. Sat. II. i. 7; C. III. xxii. 3.

— *pura*. Cp. Tibull. II. i. 13: '*pura cum veste venite . . .*'

40. *culturæ*. Cic. Tusc. II. v. 13. [O.]

46. *Per mare*. Cp. Juv. xiv. 275:

aspice portus  
Et plenum magnis trabibus mare; plus hominum est jam  
In pelago, veniet classis quocumque vocârît  
Spes lucri . . . . .

1. *sine pulvere*. Cp. Plin. N. H. xxxv. xi. 139: '*Dexippum qui cratio Olympia citra pulveris tactum (al. jactum) quod vocant ἀκοντί vicit*.' [O.] Also Xen. Ages. vi. 3: ἐν τοῖς ἀγῶσι δὲ οὐδὲν ἤττον τοὺς ἀκοντίη τοὺς διὰ μάχης νικῶντας στεφανοῦσι.

55. *Prodocet*. 'Nunc est ἀπαξ λεγόμενον = "altâ voce et palam docet;" Gr. προδιδάσκειν.' [O.]

59. *Indentes, Rex eris*. Plato, Theæt. p. 146 A: ὅσπερ φασὶ οἱ παῖδες οἱ σφαριζόντες . . . ὅς ἂν περιγένηται ἀναμάρτητος βασιλεύσει ἡμῶν. Cp. the story of Cyrus in Hdt. i. 114.

60. *murus æneus*. Cp. Pind. Frag. 153; Æschines in Ctesiph. 84 (p. 65). [O.]

64. *Curia*. Cp. the story of Curius in Cic. de Sen. 16.

— *decantata*. Cic. de Fin. iv. 4: '*quasi dictata decantare*.' [O.]

67. The Scholiast quotes the following distich as composed by Pupius:

Flebunt amici et bene noti mortem meam,  
Nam populus in me vivo lacrimatus satia.

73. Taken from Lucilius:

Quid sibi volt! quare fit ut introversus et ad te  
Spectent atque ferant vestigia se omnia prorsus?

Cp. Plato, Alcib. Prim. xxxix. p. 123: κατὰ τὸν Αἰσώπου μῦθον, κ. τ. λ. [O.]

76. *multorum capitum*. Cp. Plato, Rep. ix. p. 588: *θηρίου ποικίλου καὶ πολυκεφάλου*. [O.] So Shakesp. Introd. to K. Henry IV. Part II.:

The blunt monster with uncounted heads.

And W. Scott, Lady of the Lake, canto v. 30:

Thou many headed monster-thing,  
O who would wish to be thy king?

78. *Crustis et pomis*. Theocr. xi. 10:

ἤρατο δ' ὅτι ρόδοις οὐ μάλοις οὐδὲ κικίννοις.

86. *auspicium*. Cp. Virg. *Æn.* iv. 341, *meis auspiciis*, where Wunderlich observes on the rarity of the phrase, 'ubi de rebus privatis agitur.' Geeser and Orelli here comp. *Æn.* ix. 185: 'an sua cuique deus fit dira cupido?'

97. *pugnat sententia*. So Ov. Met. xv. 27: 'pugnatque diu sententia secum.'

102. So Juv. xiv. 288:

Curatoris eget qui navem mercibus implet  
Ad summum latus.

104. I. e. Though you watch me so narrowly, and show so much concern for me.

## EPIST. II.

1. *maxime*. With this sign. cp. Virg. *Æn.* iii. 107.

10. *Ut salvus*, etc., i. e. 'Paris defies anyone to compel him to choose power and safety.' Others take it thus: 'Even though he should gain power and safety by it, he denies that he can be forced to this alternative.' [B.] reads *Quod*, as the accusative after *cogi*.

14. *delirant*. From the old word *lira*, 'a furrow;' an agricultural metaphor properly. Varronianus compares Hesiod, *Ærg.* 443:

ὅς κ' ἔργου μελετῶν ἰθεῖαν αὐλακ' ἐλαύνει  
μήκετι παπταίνων μεθ' ὁμήλικας ἀλλ' ἐπὶ ἔργῳ  
θομὸν ἔχων.

21. *dum parat*. Observe the present tense following *dum*, in connection with *pertulit*.

24. Cp. Xen. Mem. i. iii. 7: *οἶεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὅς ποιεῖν τοιοῦτοις πολλοῖς δειπνίζουσιν*. So Spenser, F. Qu. ii. xii. 85:

These seeming beasts are men in deed  
Whom this enchantress hath transformed thus:  
Whylome her lovers, which her lutes did feed,  
Now turned into figures hideous;  
According to their mindes, like monstrous  
Sad end (quoth he) of life intemperate.

39. *Est animum*. Cp. *θυμοβόρος*, as in *Æsch.* Ag. 103.

42. The probable reading of Juvenal, xiv. 25, *rusticus expectas*, must be an imitation of this.

## 43. Cp. Wordsworth, the Fountain :

No check, no stay this streamlet fears;  
How merrily it goes!  
'T will murmur on a thousand years,  
And flow as now it flows.

So Tennyson's Brook: 'But I go on for ever.'

## 44. Cp. Juv. x. 352 :

Conjugium petimus partumque uxoris; at illis  
Notum, qui pueri qualisque futura sit uxor.

## 47. Cp. Lucret. ii. 34 :

Nec calidæ citius decedunt corpore febres  
Textilibus si in picturis ostroque rubenti  
Jacteris quam si plebeia in veste cubandum est.

And Juv. xiv. 156 :

Scilicet et morbis et debilitate carebis  
Et luctum et curam effugies, etc.

54. Cp. Lucret. vi. 17. [O.] The meaning comes near to that of the proverb, 'Where the bee sucks honey, the spider sucks poison.'

## 56. Cp. Æsch. Ag. 1331 :

τὸ μὲν εἰ πρόσσειν ἀκόρεστον ἔφν  
πᾶσι βροτοῖσιν.

Spenser, F. Qu. i. iv. 29 :

Whose wealth was want, whose plenty made him poore,  
Who had enough, yet wished ever more.

60. Cp. Hom. Il. ix. 249 : ἀντὶ τοι μετόπισθ' ἄχος ἔσσεται. So Eur. Iro, Fragm. 18.

64. Cp. Cic. Off. i. xxvi. v : 'ut equos . . . ferocitate exultantes dormitoribus tradere soleant, sic homines secundis rebus effrenatos sibi que præfidentes, tanquam in gyrum rationis ac doctrinæ duci oportere.'

67. Nunc adhibe . . . puer. Cp. Cic. de Fin. iii. 9 (Scr. R. p. 47) : 'Jam infici debet iis artibus quas si dum est tener combiberit ad majora veniet paratior.'

## EPIST. III.

1. Of Julius Florus nothing is certainly known. Walckenner conjectures that he may have been a younger son of Aquilius Florus, slain with his eldest son in the proscription. Torrentius infers from the prænomen that he was a provincial, enfranchised and adopted into the Julia gens. A Julius Florus is mentioned by Quintilian, as distinguished for his eloquence; and by Tacitus as fomenting a rebellion among the Treviri, A.D. 21, Tac. Ann. iii. 40.

33. rerum inscitia. Cp. Pers. v. 34 : 'vitæ nescius error.'

## EPIST. IV.

1. *candide*. So Ov. Trist. iv. x. 132: *candide lector*.
11. *deficiente crumenâ*. So Juv. xi. 38. [O.]
13. Cp. Eur. Alc. 782, sq. [O.]
- *diluxisse*. Mostly used as an impersonal; e.g. *jam dilucescebat*, Liv. xxxvi. 24. Cp. the subst. *diluculum*.
16. Comp. Cic. ad Fam. ix. 20.

## EPIST. V.

2. *olus omne*. 'A mere salad,' 'nothing but salad.' (See Dobree on Demosth. F. Leg. 86; Ed. Shilleto, p. 49.)

5. *Petrinus*. 'Ager Sinuessæ vicinus,' Sch., now the 'petit village de Piedimonte;' Cicero had a villa there, Ad Fam. vi. 19. [W.]

6. *arcesse*, 'send it me.' 'Recte dici arcescere rem patet ex Cic. Att. xvi. xi. 4.' [O.]

9. *Moschi causam*. This was a well-known *rhêtor* of Pergamus; Walckn. suggests that he had, perhaps, given lessons to Torquatus. He was tried on a charge of poisoning, and was defended by Torquatus and Asinius Pollio.

— *nato Cæsare*. [O.] understands this, as in the footnote, of Augustus's birthday: 'sic nude dictum vix aliter intelligi potest,' and 'sub cælo Italico illa quoque nox quæ proprie erat auctumnalis, dici poterat æstiva.' The difficulty regards rather the time of year than the term adopted; *æstus* and *æstivus* might very well be extended to September one would suppose: but such passages as E. l. vii. 5, and xvi. 16; and Juv. vi. 517, 'metuique jubet Septembris et Austri Adventum,' imply that the fear of malaria would have driven all the fashionable world away, and left very little society in Rome. Therefore others interpret *Cæsare* of the Dictator, whose birthday, the 12th of July, was registered as a public holiday.

16. *designat*, i.e. 'plan, sketch out.' So 'quæ designata sint et facta,' Plaut. Most. ii. i. 66. And in another sense, 'modo quid designavit?' (i.e. 'what new prank has he played!') Ter. Ad. l. ii. 7. [O.]

18. *Sollicitis*. Cp. Eur. Frag. Ino, 47:

οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς  
ὥς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραινέσις·  
θῶτις δὲ ταύτῃ τῇ νόσῳ ξυνὼν ἀνὴρ  
μέθῃ παράσσει καὶ γαληνίζει φρένα,  
πᾶντα δ' ἡσθεὶς ὑστερον στένει διπλᾶ.

19. Cp. Hom. Od. ξ. 463:

σῖνος ἀνέγει  
ῥηὶδς δς τ' ἐφέηκε πολύφρονά περ μάλ' αἰΐσαι  
καὶ θ' ἀπαλὸν γελᾶσαι καὶ τ' ὀρχήσασθαι ἀνήκεν,  
καὶ τι ἔπος προέηκεν ὅπερ τ' ἄρρητον ἔμεινον.

21. *imperor*. See the note on A. P. 56.

23. *cantharus*. Juv. iii. 205 (where see Mayor's note).

30. *quotus*. 'Of what number,' i.e. 'with how many others?' Gr. *ποσός*, as *ποσὸν ἔστος*, *quotus annus*? Hom. Od. α. 258. Cp. E. ii. i. 35; Ov. A. A. ii. 663. Its correlative pronoun *totus* is of rare occurrence, but is in Lucret. vi. 652, 'Nec tota pars, homo terrai quota totius unus' (i.e. not so large a part as one man is of all the earth). When compounded with *quisque*, it forms an idiomatic phrase for 'how few,' e.g. 'formâ quota quæque superbit?' Ov. A. A. iii. 103. So indeed *quotus* by itself, as, 'quota pars hæc sunt?' Ov. Her. xii. 89.

#### EPIST. VI.

1. Compare Plutarch, Life of Pericles: 'From him (sc. Anaxagoras) he learned to overcome those terrors which the various phenomena of the heavens raise,' &c.—Langhorne's Transl.

4. On this subject we may perhaps refer to the prophecy of Jeremiah, x. 2: 'Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.'

12. Cp. Virg. *Æn.* vi. 733: 'Hinc metuunt cupiuntque, dolent gaudentque.' 'Nec cupias nec metuas' is the motto of Lord Hardwicke's family.

20. *vespertinus*. For this use of the adjective, see note on Ep. xvi. 51.

31. *Virtutem verba*. Compare Shakespeare's (Hamlet, Act III. Sc. iv.) 'Sweet religion makes a rhapsody of words.'

37. Cp. Soph. Fragm. Alœa. 109:

καὶ γὰρ (sc. τὰ χρήματα) δυσειδὲς σῶμα καὶ δυσάνθυμον  
γλώσση σοφὸν τίθησιν εὐμορφόν τ' ἰδεῖν.

46. *furius*. 'Imprimis servia.' [O.] There is apparently the same meaning in Virgil's antithesis, Ecl. iii. 16: 'Quid domini facient audent cum talia fures?'

51. *trans pondera*. Geener interprets, 'beyond his balance;' and so Lachmann on Lucr. vi. 574.

53. *Cullibet*. If this is not a compound word, *libet* should be *libeat*, or *libebit*, as in the next v., *cui volet*.

54. *importunus*, i.e. 'a restless, busy agent.'

56. Cp. Juv. xi. 11:

Multos porro vides quos sæpe elusus ad ipsum  
Creditor introitum solet expectare macelli,  
Et quibus in solo vivendi causa palato.

57. *Quo ducit gula*. This may be = 'ad ipsum introitum macelli' (as in the above quotation).

— *piscemur, venemur* may be 'let us set out to procure our fish and venison.' And, if so, was this a jesting phrase used by Gargilius? and was his show of sporting a pretence to excuse, or a bravado to display, his luxury?

## EPIST. VII.

1. *rure*. Poetic for *ruri*.

9. *resignat*. [O.] compares Lucian, Timon, 22: ἐπειδὴν τὸ σημεῖον ἀφαιρεθῇ καὶ τὸ λίον ἐντμηθῇ καὶ ἡ δέλτος ἀνοιχθῇ, κ. τ. λ.

12. *contractus*. 'Sic Lucian, Saturn. ix. 9, ἐπικεκυφότες . . . ἀμφὶ τὴν κἀμινον. *Ipsium frigus contractum vocatur*, Virg. Geor. iv. 259; *apes contracto frigore pigræ*.' [O.]

13. Cp. Cic. Att. x. 2: Λαλαγεῦσα jam adest. Hesiod, 'Ergy. 566. [O.] So Ov. Fast. ii. 853.

25. Thus paraphrased by Lord Melbourne (see Hayward's Essays):

'Tis late and I must haste away,  
My usual hour of rest is near:  
And do you press me yet to stay;  
To stay, and revel longer here?  
Then give me back the scorn of care  
Which spirits light in health allow,  
And give me back the dark brown hair  
Which curled upon my even brow.  
And give me back the sportive jest  
Which once could midnight hours beguile;  
The life that bounded in my breast,  
And joyous youth's becoming smile.  
And give me back the fervid soul  
Which love enflamed with strange delight,  
When erst I sorrowed o'er the bowl  
At Chloe's coy and wanton flight.  
'Tis late . . .  
But give me these and I will stay,  
Will stay till morn and revel here.

29. Bentley's conjecture is approved by Lachmann on Lucret. iii. 1015.

35. I. e. I like luxuries, nor when I have them do I affect to prefer humble life; yet I will not give up my independence for the sake of obtaining them.

— *somnum plebis* is explained by S. II. ii. 80. Cp. C. III. i. 21. (Compare S. S. Eccl. v. 12.)

— *laudo satur* may be compared with Juv. xi. 58: 'Nec laudem siliquas occultus ganeo.'

38. *Andisti*. Cp. Cic. Verr. II. i. 12.

44. *Parvum*. Call. Fr. 179: τοῖς μικροῖς μικὰ διδοῦσι θεοί. [O.]

56. *Præconem*. The Roman *præcones* were employed at the comitia and all public assemblies; in reciting proclamations, edicts, laws; at the public games, and the funerals; also at auctions. So *voci subficere præconis*, Cic. Off. II. 10, is 'to offer for sale.' The office and its gains are slightly spoken of in Sat. I. vi. 86; on the other hand, *Galloni* *præco* is noted for extravagance, S. II. ii. 47. Juvenal implies that it was a low but lucrative calling, Sat. III. 33, 157; VII. 6 (where see Mayor's note).



57. loco. Gr. *δταν τύχη*.

70. Ut libet = 'Agreed' = *ut videtur*

71. nonam. See note on S. l. ix. 35

77. Impositus, i. e. 'driving out with his patron.

79. Philippus may be compared with Eutrapelus, in E. l. xviii. 31.

84. mera. So 'mera scelera loquuntur,' Cic. Att. ix. xiii. l. [O.]

98. ac pede. Probably this is only a poetic amplification of *modulo*, and the sense is simply, 'Let every one take his own measure' (cp. *moduli*, S. ii. iii. 309). Cp. Juv. xi. 34: 'Buccæ Noscenda est mensura tuæ.'

### EPIST. VIII.

2. rogata. 'At my request,' not 'rogata a Celso,' as the next line (si quæret) shows.

3. Si quæret, quid agam. So in Ov. Am. l. xi. 13. [O.] Ov. Trist. i. i. 17:

Si quis qui, quid agam, forte requirat erit,  
Vivere me dices, saluum tamen esse negabis.

Ib. iii. viii. 6; and Theognis, 519:

ἤν δέ τις εἰρωτᾷ τὸν ἐμὸν βίον ὧδέ οἱ εἰπεῖν,  
ὥς εὖ μὲν χαλεπῶς, ὥς χαλεπῶς δὲ μάλ' εὖ. [Obbar.]

12. The marked mention of Tibur in Horace's later poetry (here, for instance, and in Car. iv. ii. 31; iv. iii. 10) has raised the question whether he had any residence there, whether lent or leased to him. [O.] refers to C. ii. xviii. 14 as proving that he had but one country residence, and that situated 'in confiniis agri Sabini et Tiburtini.' But granting that the *ager Tiburtinus* may have bordered on the *ager Sabinus*, there is no doubt that Horace's farm was at least ten or fifteen miles from Tibur itself. In fact, the nearest township was Varia (see E. l. xiv. 3), eight miles beyond Tibur. Again, the life attributed to Suetonius speaks of his living 'plurimum in secessu ruris sui Sabini aut Tiburtini' (*aut*, 'or else,' implies that the terms used are not synonymous but distinctive) 'domusque ejus ostenditur circa Tiburni luculum.' Again, in C. iii. iv. 22, Horace appears clearly to distinguish his Sabine residence from Tibur. Nor does he throw out any hint of his Sabine valley being connected with Tibur, or owing any charm to it. Compare the detailed description in E. i. 16, and the incidental references to it in E. l. xviii. 104; C. l. xxii. 9; iii. i. 47.

### EPIST. IX.

11. descendi. This verb may often mean 'to undertake reluctantly,' or, 'with effort and condescension.' So [O.], who quotes 'ad accusandum descendere,' Cic. Divin. in Cæc. i. l. Obbar quotes Cic. Læl. xvii. 64; Pro Quint. 16; Liv. xxiii. xiv. 3; and reprobrates Bothe's interpretation, 'Descendi velut in arenam ad acquirenda præmia.' Yet this is probably the primary idea, from which comes that of attempting anything which requires effort or resolution (see App. on C. iii. i. 11).

13. The sum of the letter is contained in this line, according with Cicero's words, *Ad Fam.* xi. 16, 'ponam in extremo quod sentiam.'

— *Scribe.* Gr. ἀναγράφειν ἐν φίλοις. [Obbar.]

— *gregia.* Cp. *gregales*, Cic. de Orat. ii. 62. [Dær.] So 'in nostro, ut ita dicam, grege,' Cic. *Lael.* xix. 69; and *Ter. Eun.* v. viii. 54. [Obbar.]

— *fortem bonumque.* This is a frequent formula. See Cic. *ad Fam.* xiii. lxxvii. 3; pro Milone, ii. 4; *ad Att.* viii. iii. 1; *Liv.* xxii. lix. 11. [Obbar.] See C. iv. iv. 29, with Bentley's note.

## EPIST. X.

5. *Annuimus*, 'we assent.' But the word is thought to involve an allusion to the habit expressed by *columbari*, or the adv. *columbatim*, i. e. 'billing and cooing.'

— *noti.* See on S. I. i. 85.

9. *fertis*, v. L. *effertis*, which [O.] looks on as a gloss. 'De confusis his verbis vide Drakenb. *Liv.* vii. xv. 5.' [Obbar.]

12. Cp. S. I. i. 50, and note in App.

16. The Dogstar rises July 20. The Sun enters Leo July 23. [O.]

— *momenta*, derived from *moveo*, must mean as applied to the heavenly bodies, their 'revolutions' or 'periodic times': here it may be construed, with some latitude and in connection with the next line, 'vehemence' or 'impulse.'

22. *varias*, i. e. *vario colore*, as in *Virg. Geor.* ii. 463. Cp. C. II. xviii. 3.

— *silva.* Cp. C. *Nepos* in *Attico*, 13.

24. *tamen recurret.* Cp. *Juv.* xiii. 239:

Tamen ad mores natura recurrit  
Damnatos, fixa et mutari nescia.

So Cic. *Tusc.* v. xxvii. 78. [Obbar.] So *Arist. Vesp.* 1457:

τὸ γὰρ ἀποστῆναι χαλεπὸν  
φύσεως, ἣν ἔχει τις ἀεί.

28. *propius medullis.* Cp. *Eur. Hipp.* 255: πρὸς ἀκρὸν μυελὸν ψυχῆς. [Obbar.]

36. *opes.* See note on E. II. ii. 136.

39. *metallis.* Apparently a contemptuous term, as *lappas* in C. II. ii. 2; (and so Obbar.)

40. *vehit improbus.* 'Improbus, hoc est, immodicus, intemperatus' [O.], but query whether *improbus* does not attach itself to the verb? (see S. II. vi. 29, App.). Compare these instances from *Virgil*, G. i. 388, 'vocat improba'; *Æn.* ii. 80, 'mendacemque improba finget'; *Æn.* ix. 62, 'improbus ira sævit:' so xi. 767; xii. 250.

45. *incastigatum.* ἄταξ λεγόμενον, Gr. ἀνεπιτιμῆτον. [O.]

46. *quam satis.* *Eur. Phoen.* 562: ἐπεὶ τὰ γ' ἀρκούνθ' ἱκανὰ τοῖσι σάφροσιν. [Obbar.]

49. *Vacunæ* (see *Or. F.* vi. 307) was a Sabine divinity, answering to the Roman 'Victoria;' but her name is played on here as if derived from *vacare*, and signifying 'Indolence.' See note in [O.], and Varronianus, p. 139.

50. So Cicero, *Ad Q. Fr.* ii. 14: 'Ego me in Cumano et Pompeiano, præterquam quod sine te ceterum satis commode oblectabam.' [O.]

## EPIST. XI.

8. 'Yet even there I could be content to live and tempt the seas no more.'

17. *facit, quod*, 'is just as (little) suitable as,' &c. *Prop.* iv. i. 20: 'Non faciet capiti dura corona meo.' *Facio* is used in this sense also with *ad* following. [O.]

18. *campestre*. *Thuc.* i. 6: *διαζώματα περὶ τὰ αἰδοῖα*. [O.] I.e. the light band or drawers used by the Romans when stripped for the games of the Campus.

20. *Cp. Or. Trist.* l. v. 27.

28. *navibus atque Quadrigis*, i.e. 'excursions by sea and land.' The *naves*, 'yachts,' here spoken of would be private property, *cp. E.* i. i. 93. So *Quadrigæ* were perhaps commonly used for driving or display; they are seldom mentioned but with reference to the games, or as used in war, though Cicero (*Orat.* 157) speaks of *postmeridianas quadrigas*. The words answering most nearly to our travelling carriage seem to have been *rheda*, and the smaller and expeditious *cisium*.

30. *Ulubris*, i.e. 'anywhere.' *Ulubræ* was a little town probably in Campania; *vacuis Ulubris*, *Juv.* x. 102.

## EPIST. XII.

7. *in medio positorum*. The same phrase is used, and in opposition to *fugientia*, in *Sat.* i. ii. 108.

8. *urtica*. *Pers.* vi. 69: 'Mihi festâ luce coquatur Urtica.' See *Plin. N. H.* xxi. xv. 55. [Obbar.] (Some commentators interpret the word of a fish, referring to v. 21; but there the two dishes are contrasted, not, as here, classed together. Besides, the *urtica marina* was a delicacy).

12. *Cp. Cic. de Fin.* v. xxix. 87. [O.] This story is told of Anaxagoras by Plutarch, in the Life of Pericles. (Observe *miror si* followed by an indicative mood, and *dum est* in connection with the past tense *edit*.)

16. *Quæ mare*, etc. 'Similes loci sunt, *Virg. Geor.* ii. 475, sqq.; *Propert.* iv. iv. 25.' [O.]

18. *premat obscurum*. *Virg. Æn.* iv. 81: 'lumenque obscura vicissim Luna premit.'

19. *concordia discors*. Pope has expressed this less concisely in his Windsor Forest:

The world harmoniously composed  
Where order in variety we see,  
And where, though all things differ, all agree.

So Ben Jonson, in *Cynthia's Revels*, Act V. Sc. II.: 'All concord's born of contraries.' Burke applies it strikingly in his *French Revolution* (p. 81, 8vo edit.): 'You had that action and counteraction which, in the natural and in the political world, from the reciprocal struggle of discordant parties draws out the harmony of the universe.'

20. *Empedocles of Agrigentum*, B. C. 450. See *Lucret.* i. 717, sqq.

21. *trucidās*. Cp. *Ov. F.* iii. 340.

— *seu pisces seu porrum*, i. e. 'seu laute seu parce.' Schol. But it means more probably whether you follow the Stoics or Pythagoreans. [O.] points out that fish were a common and cheap diet in Sicily.

## EPIST. XIII.

3. So *Cic. ad Fam.* xi. 16: 'Itaque ei praecepi, quem ad te misi, ut tempus observaret epistolae tibi reddendae. Nam quemadmodum coram, qui ad nos intemptive adeunt, molesti saepe sunt, sic epistolae offendunt non loco redditae.'

11. *Victor propositi* = *victis viae difficultatibus*. [G.]

12. *Sic . . . ne*. *Ne* expresses not a consequence, but a caution.

14. *Pyrrhia*. Lachmann, on *Lucr.* vi. 971, condemns this form as corrupt, 'neque Graecae neque Romanae feminae nomen.' Obbar, following a Scholiast's hint, represents it as a made up name, to signify 'femina rufa, russei coloris, propter vivacitatem sic dicta. Apposite igitur *vinosa*.' *Lucian* (in *Vit. Auct.*) has the masc. form *rupplias* as a burlesque upon *Pyrrho*. The masc. name *Byrrhia* is in *Terence's Andria*. *Pyrrhia* is said by the Scholiast to be a character in a play of *Titinius*.

## EPIST. XIV.

6. *Lamiae*, i. e. 'of *Lamia*,' not the objective '*for Lamia*,' in which construing the proper force of *pietas* would be lost.

8. *mens animusque*. *Paley's* note on *Ov. Fast.* vi. 241 may be consulted.

14. *mediastinus*. 'A drudge;' *in medio*, i. e. 'at any one's call, a slave of all work.'

28. *strictis frondibus*. *Virg. Ecl.* ix. 61: 'Agricolae stringunt frondes.' This gathering of leaves was called *frondatio*, the gatherer *frondator*, *Virg. Ecl.* i. 57.

38. *Limat* may mean here 'impairs,' prop. 'files away;' *lima*, 'a file,' *A. P.* 291. Cp. *limator*, *S. L.* x. 65. Lachmann (on *Lucr.* iii. 11) supposes the word to be chosen for the sake of a play upon its meaning: 'Horatio ludere licuit quasi limi oculi a lima dicerentur quemadmodum et *Plantus* ludit, cum *dolum dolari* dicit.' On the 'evil eye' (obliquo oculo) see *Bacon*, *Essay 9*, opening paragraph.

40. *Cum servis*. Sc. *urbans*, as implied in *urbana*.

## EPIST. XV.

1. *Vala*. It is conjectured that he may be the same with Vala Numonius, lieutenant of Varus, who, in the great defeat of A. D. 9, 'rode off with his squadrons in the vain hope of escaping by thus abandoning his comrades' (Creasy's Battles, p. 194). The date of this Epistle is set at B. C. 23, when *Musa's* reputation was at its acmè; *Vala*, if the above conjecture is well founded, must have been very young then, and, as is implied in v. 46, wealthy.

11. *Cumaa*. Juv. iii. 5: 'Janua Baiarum est.'

12. *læva stomachosus habena*. Compare this construction with E. II. ii. 72. (See also Wagner on Virg. *Æn.* iv. 517.)

27. *Fortiter*. [O.] compares Pers. vi. 21.

31. Cp. Arist. Equ. 248: *φάρμαγγα καὶ Χάρυβδιν ἀρπαγῆς*.

39. Cp. Arist. Vesp. 1268.

39. *mirror si*. So above, E. I. xii. 12; and again, E. I. xvii. 26; A. P. 424.

## EPIST. XVI.

1. *Quinoti*. This may be the Q. Hirpinus of C. II. xi., but there is no means of identifying him.

5. *ni dissodientur*. 'There is a range of hills *just broken* by a valley' (see note on C. II. xvii. 28, App.).

11. *frondere*, a poetic amplification for *esse*. 'You would declare that Tarentum with all its verdure had been brought to my door' (= *Ita frondet meum prædium ut dicas Tarentum huc adductum esse*). Cp. App. on S. II. ii. 32; II. iii. 53. The same construction may again be seen in v. 13, where *Thracam ambiat* = *Thracam ambiens*, sit. The Hebrus, in its passage through Thrace, is not colder or clearer.

13. *ambiat*. Cp. *ambitus*, A. P. 17.

23. *unotis*. Sc. 'jurs et adipe,' Ov. A. A. iii. 755. [O.]

32. *ae tu* = *æque ac tu*.

35. *tristisque recedo*. Lucr. iii. 997. [O.]

37. *Contendat*. Ov. Met. ii. 858.

48. *corvos*. Cp. the Gr. phrase, *ἐς κόρακας*.

50. *Cautus enim*. This abrupt way of introducing a proverb and vining it to explain itself occurs before, in S. I. iii. 37.

54. *miscetis sacra profanis*. Cp. C. I. xviii. 10. This phrase, for plunging into crime without restriction, may be compared with the Gr. *πανούργος, πανούργια*. So in Virg. Geor. i. 505: 'fas verum atque nefas.' The Greek equivalents for the two adjectives may be seen in Thuc. ii. 52: *ἐς ἀλιγυρίαν ἐτράποντο καὶ λεπῶν καὶ δσίων*.

60. Cp. Eur. El. 809: *τάναντί' ἤνυχεν οὐ γεγωνίσκων λόγους*. Mart. i. 40.

— **Laverna.** The tutelary goddess of thieves, hence called *Laverniones*. The most probable derivation proposed is that from *λαθεῖν*, or *latere*; compare Donaldson (in Varron. and Cratylus) on Latinus and Lavinus, liber and *ἐλεύθερος* as identical forms.

70. *pascat* ... *aretque*. Eur. El. 252: *σκαφεύς τις ἡ βουφορβός*.

75. *bona*. See Cic. Paradox. i. 8. [O.]

79. Cp. Cic. Tusc. i. viii. 15. [O.] And so, but without the race metaphor, Soph. Trach. 1170:

ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ  
λύσιν τελείσθαι, κἀδόκουν πράξειν καλῶς.  
τὸ δ' ἦν ἔρ' οὐδὲν ἕλλο πλὴν θανεῖν ἐμέ,  
τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.

## EPIST. XVII.

6-11. Cp. Cic. Off. i. 21: 'et facilius et tutius . . . vita est otiosorum; fructuosius autem hominum generi et ad claritatem amplitudinemque aptior eorum qui se ad rempublicam et ad res magnas gerendas accommodaverunt.'

7. Cp. Ov. Nux. 87:

Non hominum strepitus audit non illa rotarum,  
Non a vicina pulverulenta via est. [O.]

10. Cp. Lucian, Necyom. 21.

12. *siccus ad unctum*. A proverbial phrase, perhaps. But cp. Eur. El. 239 (and Paley's note).

22. *nullius*. Is this masc. or neuter? The masculine makes the better antithesis to *Dante minor*. So [O.], who quotes Diog. Laert. vi. 55. [Obbar] quotes Cic. Læl. ix. 30: 'ut nullo egeat.'

25. Cp. Milton's phrase in *Comus*, 707: 'Budge doctors of the Stoic fur.'

42. *experiens*, sc. 'qui omnia experitur.' Cic. pro Clu. viii. 23: 'A. Aurius vir fortis et experiens.' C. Verr. III. xxi. 53; Ov. Met. xiv. 159.

49. *quadra*. A square of a cake or loaf; hence, 'a share.' Virg. Æn. vii. 114; Juv. v. 2. [O.] quotes Mart. ix. xci. 17; Seneca, Benef. iv. 29.

55. *refert*, Cp. Tac. Ann. i. 26: 'Easdem artes Drusum retulisse.' [Obbar.]

— *meretricis acumina*. Cp. Plaut. Trucul. i. i. 32, sqq.; Ib. Mostell. i. iii. 128; Ov. A. A. i. 431, sqq.; Mart. xi. 50. [Obbar.]

— *catellam*. Some take this as a diminutive of *catulus* (cp. the masc., S. II. iii. 259), 'a pet dog,' quoting Mart. i. 110; iii. 82; xiv. 189; Prop. iv. iii. 55; Juv. vi. 654; and see more instances in Obbar.

59. *planus*. 'Utitur eodem v. Cic. pro Clu. xxvi. 72.' [O.]

## EPIST. XVIII.

9. This is the definition given by Aristotle, *Eth. ii. 5*: *ἔστιν ἀρα ἡ ἀρετὴ ἕξις προαιρετικὴ ἐν μεσότητι οὖσα . . . μεσότης δὲ δύο κακιῶν τῆς μὲν καθ' ὑπερβολήν, τῆς δὲ κατ' ἑλλειψίν.* (Virtue is a deliberate habit lying in a mean . . . a mean between two faults, one of excess, one of defect.) [O.]

— *utrinque reductum.* A phrase adopted from Lucret. v. 839. [O.]

13. *dictata . . . Reddere.* Cic. N. D. i. xxvi. 72: '*ista a vobis quasi dictata redduntur quæ Epicurus oscitans alucinatus est.*' [O.]

31. *Eutrapelus.* See Trench's Synonyms, in voc. *εὐτραπελία*.

35. *pascet.* The meaning of the metaphor is that usury gives growth and increase to the principal; [O.] compares Arist. Pol. i. iii. 23: *δτόκος αὐτὸ (sc. τὸ νόμισμα) ποιεῖ πλεόν.* So Aristoph. Nubes, 1286. Compare Shakesp. Merchant of Ven. Act I. Sc. iii.:

Is your gold and silver ewes and rams?—

I cannot tell: I make it breed as fast.

*Vivum* is used by Cicero (Pro Flacc. 37) as a term for 'capital.'

53. *clamore.* Cp. *clamore secundo*, Virg. *Æn.* v. 491.

57. *si quid abest.* Cp. Ov. A. A. i. 177:

Ecce parat Cæsar domito, quod defuit, orbi

Addere.

— *adjudicat*, i. e. 'makes over to, reduces under, the power of Rome.' The verb is more properly a synonym of *assigno*, E. ii. i. 8, and used of determining disputed territories. [O.] quotes Cic. Off. i. x. 33.

58. *Ac, ne.* These two particles are closely and properly joined together. See E. i. i. 13; i. xix. 26; ii. i. 208. [Obbar.]

64. *Alterutrum.* Hom. Il. v. 303: *ἐτέροισι δὲ κύδος ἔδωκαν.*

72. *Non . . . ulceret.* In this construction (cp. *non sileas*, in S. ii. v. 91) *non* appears to differ from *ne* in direct prohibitive force. It is, in Obbar's words, 'Lenior adhortatio, et veluti optantis non jubentia.' So in Virg. *Æn.* xii. 78, 'Non Teucros agat;' it expresses more of statement than dictation—'he need not lead.' Cp. *Geor.* i. 456. [O.] compares A. P. 460; but why? there is neither imperative nor optative sense there. Nor is C. i. xiii. 14 more of a parallel instance if *speres* answer, as it may, to *si audias*.

84. Cp. Virg. *Æn.* ii. 311: '*proximus ardet Ucalegon.* The phrase became proverbial (as may be seen in Juv. iii. 199). Obbar quotes Ov. R. Am. 625: '*Proximus a tectis ignis ignis defenditur ægre.*'

87. *Tu, dum, etc.* Soph. Philoct. 504, sq.

91. *media de nocte.* Hand. Tursell. xi. p. 205: '*significat per medietatem noctis tempus.*' [O.] Is this accurate? is not Bentley more correct when he says, 'Nimirum *media de nocte* fit, non quod eo usque producitur sed quod tum primum incipitur?' Cp. *de luce*, Gr. *ἡᾶθεν*, 'from,' i. e. 'at daybreak.' The phrase *de nocte* occurs, S. ii. iii. 238; E. i. ii. 32, i. vii. 88.

93. *tepores* is the reading of the majority of MSS., and if genuine must be explained *per liboten*. See Obbar's note. But Orelli is probably right in regarding it as a gloss upon *vapores*.

100. See Eur. Hipp. 79: *δοτις διδασκὼν μηδὲν ἄλλ' ἐν τῇ φύσει τὸ σωφρονεῖν ἐληχεν* (and Monk's note). Ib. Suppl. 913: *ἡ δ' εὐανδρία διδασκόν, κ. τ. λ.* Thucyd. i. 121 affirms *ὁ ἔχουμεν φύσει ἀγαθὸν ἐκείνοις οὐκ ἂν γένοιτο διδάσχειν*. But with the Greeks this question involved social and political considerations; for an account of which, as foreign to the mention of the subject here, see Donaldson's instructive note on Soph. Antigone, 714.

102. *honor* an *lucellum*, i. e. 'rank or riches.'

103. Juv. x. 363:

Semita certe

Tranquillæ per virtutem patet unica vitæ. [O.]

104. *reficit*. Juv. iii. 319.

107. *mihi vivam*. Eur. Ion, 658: *ἔα δ' ἐμᾶντῳ ζῆν*. [Obbar.]

#### EPIST. XIX.

3. *aquæ potioribus*. Cp. the jest in Dem. F. L. li. p. 355: *οὐδὲν θαυμαστὸν μὴ ταῦτ' ἔμοι καὶ Δημοσθένει δοκεῖν, οὗτος μὲν γὰρ ὕδωρ ἐγὼ δὲ οἶνον πίνω*.

6. E. g. Iliad, ζ. 261, and the epithets, *μελίφρονα, μενοεικέα*. [O.]

11. *putere diurno*. Cp. Lucian, D. Conc. 4: *ἀκράτου ἔωθεν ἀποπνέων*.

13. Cicero mentions Servilius as *Catonis æmulator* (Ad Att. ii. 1). M. Favonius was nicknamed (see Biogr. Dict.) the ape of Cato.

14. [Obbar] quotes Cic. Off. i. xxxix. 9: 'Luculli virtutem quis? at quam multi villarum magnificentiam imitati sunt.' And Tacit. Ann. xvi. xxii. 2.

16. *Dum studet*, after Eupit. So E. i. xii. 13; and again, E. ii. i. 7; A. P. 465.

21. *per vacuum*. Call. Ep. viii. 1: *καθαρὴν ὁδόν*. [Obbar.] Cp. Ib. Fragm. 293.

32. *Hunc*. Sc. Alcaëum.

#### EPIST. XX.

2. Cp. Catull. i. 1:

libellum

Aridâ modo pumice expolitum.

Ib. xxii. 6; and Mart. i. cxvii. 14. [O.] The parchments on the outer side were polished by the booksellers for the sake of ornament, and of smoothness to the touch.

5. *descendere*. Sc. 'in Forum loco humili situm;' cp. Cic. de Pet. Cons. i. 2. [O.] See E. ii. i. 269, 'deferar in vicum,' where the same street (Tuscan vicus) is intended, as in v. 1 here, by the reference to the statue of Vertumnus.



11. *Contrectatus*. Cp. Mart. viii. iii. 4: 'teritur noster ubique liber.' 'Verbo per dilogiam utitur, cf. Tac. Ann. xiv. 35.' [O.]

17. Cp. Juv. vii. 225:

totidem offecisse lucernas  
Quot stabant pueri, cum totus decolor esset  
Flaccus, et hæreret nigro fuligo Maroni. [O.]

24. *præcanum*, i. e. 'ante tempus canum.' Sch.

26. *te percontabitur ævum*. Madvig (Gr. 228, 1) remarks on this peculiar construction of the double accusative after *percontor*.

## EPISTOLARUM LIBER II.

### EPIST. I.

This Epistle and the next are included in the Imitations of Horace by Pope.

7. The growth of civilisation is here attributed to human benefactors, subsequently deified; to bards, inspired interpreters of the gods, in A. P. 391-400; to the introduction of language, in Sat. i. iii. 103; as by Cicero to Eloquence and to Philosophy (see the references and quotations there made).

8. *Componunt . . . condunt*. These verbs are joined together in E. i. i. 12. This passage may serve to distinguish them; the first means chiefly 'to combine, adjust, reconcile,' the second, 'to found and build up.'

11. *portenta*. Lucret. v. 37. [O.]

13. Cp. Eur. Fr. Beller. 5: *eis τὰ πίσσημα δ' ὁ φθόνος πηδᾶν φιλεῖ*.

15. *Præsentī*, etc. Ov. Trist. iv. 10: 'Tu mihi, *quod rarum est vino*, sublime dedisti Nomen.'

32. So *venit ad summum*, Cic. Tusc. Qu. 3 (speaking of eloquence). Cp. the Greek phrase, *ἐπὶ τὸ πλεον ἵκειο*, Theocr. i. 20.

33. *unctis*. Hurd interprets this to mean *assiduous, industrious*; in its common sense it may simply answer to *luctamur*.

35. *quotus*. See App. on E. i. v. 30.

61. *habet hos numeratque*.

	B. C.
Livius Andronicus first exhibited . . . . .	240
Nævius flourished . . . . .	235
Ennius was brought to Rome . . . . .	204
Plautus, Pacuvius, Cæcilius flourished . . . . .	200-170
Terence was born . . . . .	195
Accius " . . . . .	170
Lucilius " . . . . .	148
Afranius flourished . . . . .	100
Atta (v. 79) died . . . . .	78

58. *Epicarmus* of Cos, born B. C. 540, died 450; resided in Sicily, at Megara, and after the destruction of that city, at Syracuse, in the courts of Gelon and Hiero. His plays are supposed to have combined the character of the old Megarian comedy (see Arist. *Vesp.* 57, sqq.) with gnomic and philosophical discourses. The parasite, so conspicuous in the later comedy, was first introduced in his plays (see *Biog. Dict.*).

71. *Orbilium*. *Orbilus Pupillus*, of Beneventum; he had served in the army, and with distinction: 'corniculo, mox equo meruit' (Sueton. de Gramm. 9). He settled in Rome B. C. 63 as a professor of literature, and obtained reputation and influence. He seems to have entered keenly into literary contests, as well as vindications of his profession. He published a book the title of which is corrupt in Suetonius, but is given by Walckn. as *Περὶ αλγῆς, le souffre-douleur*, in which he brought forward the injustice of parents towards schoolmasters. After his death a marble statue was raised to him in his native town.

93. Cp. Virg. *Æn.* i. 291: 'Aspera tum posititis mitescent sæcula bellia.' [O.]

97. *Suspendit*. The same metaphor is used for *attentive listening*, 'pendet . . . narrantis ab ore,' Virg. *Æn.* iv. 79.

105. *Cantos . . . rectis*. These are technical and legal terms. [O.] cites Plin. Ep. x. lxii. 2: 'distribuendam inter decuriones pecuniam ita, ut recte reipublicæ caveant.' See Shakesp. *Merch. of Ven.* Act I. Sc. III: 'Shylock. Antonio is a good man. Bass. Have you heard any imputation to the contrary? Shylock. Oh, no, no; my meaning in saying he is a good man, is to have you understand me that he is sufficient.' A word of opposite meaning is *levis*, see A. P. 423.

106. *audire*. Cp. the frequent Ciceronian use of this verb, 'to attend the lectures of.'

110. *dictant*. This should mean as in v. 71, and S. I. x. 75, 'recite or dictate as a lesson to be learnt.' And so [O.]: 'tam graviter altâ voce recitant quasi a convivis calamo excipienda essent.' Dillenb. and others interpret it simply and plausibly, 'dictate to their amanuenses,' i. e. 'compose.' So the verb is used by Persius, i. 51:

non si qua elegidia crudi  
Dictarunt proceres? non quidquid denique lectis  
Scribitur in citreis?

114. Cp. Xen. *Mem.* III. v. 21: οὐχ ὁρᾷς ὅτι κιθαριστῶν μὲν καὶ . . . οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος . . . τῶν δὲ στρατηγῶν οἱ πλείστοι αὐτοσχέδιζουσιν.

120. *hoc studet*. Observe the pronominal construction, as in Cic. *Phil.* vi. vii. 18, *unum studetis*. [O.] quotes one passage from Plautus, *Mil. Gl.* v. 44, where *studeo* governs a noun in the acc. c., 'minus has res studeant.'

135. In times of drought rites (*Aquælicium*) were celebrated at Rome to Jupiter Pluvius.

144. *memorem*. This epithet more properly belongs to the *Agricola* themselves, but they ascribed their own feelings to the Genius.

152. *lex*. This sketch of early Roman poetry and its restrictions corresponds in a general way to that of the Greek comedy in A. P. 281. [O.] calls it 'historiam poeticam,' i. e. 'talem qualem ipse sibi conjecturâ informârat.' He cites, however, Cicero's mention (de Rep. i. 4) of a law in the XII. Tables, 'si quis occentavisset' (*occutare* = 'to libel or lampoon'), making it a capital offence; from which he infers that *fastis* here means not simply 'beating,' but 'beating to death,' *supplicium fastuarium*.

154. *vertere modum*. Eng. 'changed their note.'

167. Pope, Imitation:

Even copious Dryden wanted or forgot  
The last and greatest art, the art to blot.

176. See Pers. v. 104, 'recto vivere talo,' and Jahn's note.

192. *petorrita*. Derived from *τέσσηρες*, in its Æolic form of *πίσσηρες*, *πίτσηρες*. See Donaldson, Varron. ch. iv.

195. The camelopard or giraffe was first exhibited at Rome in the circus games by Julius Cæsar. See Plin. N. H. viii. xviii. 27. [O.]

204. Cp. Juv. x. 212: 'quibus auratâ mos est fulgere lacernâ' (said of public performers). Cp. also Lucian, Nigrin. 11.

244. Cp. *σφοδρωτοί* from Cratinus, quoted in Porson's Preface, p. 55. C. Nepos, in Alcib. 11, speaks of their bodily strength, 'magis firmitati corporis quam ingenii acumini inserviunt.'

264. Cp. Eur. Troad. 466: *ὄθτοι φίλα τὰ μὴ φίλα*.

269. *Deferar*. See on E. i. xx. 5.

## EPIST. II.

3. *Hic et, etc.* Cp. the description of the Eunuch for sale in Terence, Eun. iii. ii. 19, sqq. [O.]

10. *Æsch. Fr. Inc. 276*: *οὐκ ἄνδρος ὄρκοι πίστις ἄλλ' ὄρκων ἔνγη*.

16. *excepta*, i. e. 'made an exception to his general character.'

48. *responsura* = 'to be a match for.' A rare usage, but cp. Cic. Catil. ii. xi. 24.

50. *Decisis pennis*. Cp. Cic. ad Att. iv. ii. 5: 'iidem illi qui mihi pinnas inciderant nolunt easdem renasci.' [O.] Lucian, Gall. 22: *περιτεταλμένοι τὰ πτερά*.

55. *prædantur*. Cp. Soph. Antig. 681: *τῷ χρόνῳ κεκλέμμεθα*. With the sentiment cp. Wordsworth, in the Fountain:

Thus fares it still in our decay,  
And yet the wiser mind  
Mourns less for what age takes away  
Than what it leaves behind.

71. *Puræ*. So Virg. Æn. xii. 771: 'puro ut possent concurrere campo.'

73. I. e. 'a crane is swinging aloft a stone,' &c.

80. *contracta* seems to be a metaphor from a pathway; if broad, easy, if narrow, difficult to follow. So *contr.* Propert. III. i. 14: 'Non datur ad Musas currere lata via.'

83. Pope, Imitation:

So stiff, so mute! a statue, you would swear,  
Stept from its pedestal to take the air.

93. *molimine*, i. e. 'with what an air of importance.' The meaning of *molimine* is explained and defined by its combination with *fastus*; a species of hendiadys, which may be illustrated from Virg. *Æn.* xi. 801: 'neque auræ nec sonitis memor,' where the second noun explains the first; and *Æn.* xi. 896, where *implet* is connected with the interpretative 'ingentem fert tumultum.'

100. 'Haud inscita fuit Torrentii conjectura,' [O.]; that Horace here refers covertly to Propertius, and his line (*El.* iv. i. 64) descriptive of himself, 'Umbria Romani patria Callimachi.'

108. Cp. Ov. Pont. III. ix. 9: 'Auctor opus laudat.'

111. *splendoris*. Cp. Cic. Brut. lxxxviii. 303: 'in verborum splendore elegans' (sc. Hortensius).

136. *opibus*. 'In prosâ oratione *ope*, *auxilio* ut E. I. x. 36; C. III. iii. 28.' [O.] This is denied by Obbar (see his note on E. I. x. 36); and though the plural comes very near the singular in meaning, it is more accurate to distinguish them. *Opes* in the other two passages may be translated 'power, might;' in this one, perhaps, 'resources.' Or *opibus curisque* may be a double phrase for a single idea = 'the care and attendance their means provided for him.' (Obbar has another explanation, viz. 'cognatorum opibus ex lege linguae bene dici, cognati opibus non item.') In Virg. *Æn.* viii. 171, 'Auxilio lætos dimittam opibusque juvabo,' the sense is clearly distinguished. Cicero contrasts the plural with the singular, Ad. Att. ix. 16: 'Cæsar jam opes meas, non ut superi-  
oribus litteris, opem expectat.'

144. Cp. Cic. Off. I. xl. 12: 'Ut in fidibus . . . sic videndum est in vitâ ne forte quid discrepet; vel multo etiam magis, quo major et melior actionum quam sonorum concentus est.'

149. *monstratâ*, 'prescribed.' Cp. *monstrata piacula*, Virg. *Æn.* iv. 636. Cp. *Æsch.* P. V. 490: *θεῖα κρείσσεις ἡρίων ἀκεσπάρων* (though the verb is there used properly of the discovery of medicinal herbs).

152. *donarent*. *Donârunt*, a conjecture of Bentley, admitted in some editions, is an undoubted solecism.

159. Lord Plunkett defined the nature of prescriptive title as follows (see Lord Brougham's Life of Chief Justice Bushe, 'an application of figure to argument absolutely magical'): 'If Time destroys the evidence of title, the laws have wisely and humanely made length of possession a substitute for that which has been destroyed. He comes with his scythe in one hand to mow down the muniments of our rights; but in his other hand the lawgiver has placed an hourglass, by which he metes out incessantly those portions of duration which render needless the evidence that he has swept away.'

166. *vivas numerato*. Cp. S. i. iv. 79; A. P. 104 (also S. ii. ii. 32, and note). In each of these passages the idiom differs from the English by making the verb unimportant and subordinate to the participle; *vivas numerato* is = 'numeraveria.' In A. P. 104 the literal translation in English would not only be unidiomatic, but contrary to the meaning; which is not, 'if you speak your part ill,' but, 'if the part which you have to speak is ill set.' This idiom is of constant recurrence in Greek: e. g. Thuc. i. 20, *τύραννον ὅττα ἀποθανεῖν* (i. e. 'that he was tyrant when he was slain; the question was not whether he died, but whether he reigned); and in the same chapter, *βουλόμενοι . . . δρῶσάντες τι καὶ κινδυνεύσαι* (where the English idiom would put *δρῶσάντες* in the infinitive, as, 'wishing to effect something in their peril,' or, 'not to run into such peril without achieving something'). Cp. Xen. Cyrop. v. vii. 9: *σαφηνίσαντα καταλιπεῖν*. Cp. Lucian, Timon, 33: *οὐ γὰρ ἀνθρώπου ὅττας βαλεῖς*, and, *μή τι κακὸν ἀέλθω προσλαβὼν*.

— *nuper, olim, quondam*. *Nuper* (as distinguished from *modo*, which expresses the very shortest time preceding) denotes time absolutely distinct from the present, and (it may be) relatively long gone by. So 'nuper, i. e. paucis ante sæculis,' Cic. N. D. ii. 50; 'quid dico nuper? immo vero modo,' Ib. Ven. iv. 8. *Olim* (properly the locative of *ille*), 'at that time, another time, sometimes,' refers to indefinitely distant time, whether past or future, and is opposed to *nuper*. *Quondam* (properly the locative of *quidam*) refers only to the past, and is opposed to *nunc*. See Donaldson, Lat. Gr. p. 166.

177. *vidi*, 'manora.'

184. *Herodia*. Herod the Great. Virgil, Geor. iii. 12, mentions *Idunæas palmas*.

187. Cp. Spenser, F. Qu. ii. xii. 47:

Genius . . . . .  
That celestiall powre to whom the care  
Of life, and generation of all  
That lives, perteines in charge particulare,  
Who wondrous things concerning our welfare,  
And strange phantomes doth lett us ofte foreseee,  
And ofte of secret illis bids us beware;  
That is ourselfe, whom though we do not see,  
Yet each doth in himselfe it well perceive to bee;  
Therefore a god him sage Antiquity  
Did wisely make, and good Agdistes call.

189. *mutabilis*. 'Variable in aspect, bright and dark,' i. e. subject to and reflecting the vicissitudes of life.

199. *utrum . . . an*. There is an analogous construction in Ov. Rem. A. 797:

Daunius an Libycis bulbus tibi missus ab oris  
An veniat Megaris noxius omnis erit.

That passage as well as this may be explained by supposing anacolutha; *ferar unus* and *noxius erit* may be looked on as substitutions for *nikil refert*. In some cases *an* may stand for *dubium an*, e. g. Liv. xxviii. 43;

'vitio orationis an rei.' Also *an* often stands in connection with *seu* or *sive*. (Donaldson, Lat. Gr. p. 195-6, refers to Tac. Ann. xiv. 59; xi. 26; Ov. Fast. iii. 773.) In Virg. *Æn.* ii. 738, we have *ne . . . ne . . . , seu* with an indicative mood;

fatone erepta Creusa  
Substitit, erravitne viâ, seu lassa resedit.

## ARS POETICA.

23. *dumtaxat* (provided one estimates it, i. e. *dum aliquis taxat*) denotes 'only,' as expressing a limitation in the judgment of the speaker = not less than, i. e. 'at least;' or, not more than, i. e. 'at most.' Here the sense is, 'let any poem, whatever be its merits, at least have those of simplicity and uniformity.'

29. *prodigialiter*. In a marvellous way, i. e. 'by introducing prodigies.'

32. *Æmilium ludum*. Said by the Schol. to be an old gladiatorial school of Æmilius Lepidus. It stood in the Forum Romanum.

45, 46. These two verses are transposed in some editions.

49. *abditâ fata* is used of future time in Tibull. ii. 5,

71. *in honore*. 'In vogue.'

91. Cp. Cic. Off. i. 28: 'Natis sepulchro ipse est parens.' A line spoken by Atreus in a play (supposed) of Attius.

94. *delitigat*, 'gives full vent to his wrath.' See on E. ii. iii. 315; *de*, properly 'down from,' passes into the sense of going forward, headlong, right through to the end.

104. See on E. ii. ii. 166.

113. *equites peditesque*, i. e. 'all ranks.' Cp. the proverbial phrase, *equis virisque*, 'horse and foot.' [O.] cites Liv. i. 44; and Soph. CEd. Col. 898: πάντ' ἀναγκάσει λεὼν ἀνικπὼν ἱππότην τε.

116. *sedula nutrix*. Homericè *δτηρηὴ ταμίη*.

121. 'Thus rendered vernacularly by Struan Robertson.

"A fiery ettercap, a fractious chiel,  
As het as ginger, and as stieve as steel."

W. Scott, Waverley, ch. xxxv.

143. Lucian, Timon, 1: ταῦτα λῆρος ἤδη ἀναπέφηνε καὶ καπνὸς ποιητικός. [O.]

145. Cp. Juv. xv. 16:

in mare nemo  
Hunc abicit sævâ dignum verâque Charybdi  
Fingentem immanes Læstrygonas atque Cyclopas ?

146. *Æneus* was father of *Meleager*; afterwards he married *Peribœa* and became father of *Tydeus*.

152. *discrepet*. The figurative use of this verb is illustrated by contrast in Cic. N. D. 1: 're concinere, verbo discrepare.' Its literal and its figurative meanings are brought out in Cic. Off. i. xl. 12: 'Sic videndum est in vitâ ne forte quid discrepet, vel multo etiam magis quo major et melior actionum quam sonorum concentus est.'

157. *decor*, etc. Cic. Off. i. 28: 'Tum servare illud poetâs dicimus quod deceat, cum id quod quâque personâ dignum est, et fit et dicitur.'

158. Ov. Met. xv. 221:

Editus in lucem jacuit sine viribus infans;  
Mox quadrupes, ritumque tulit sua membra ferarum:  
Paulatimque tremens et nondum poplite firmo  
Constitit adjutus aliquo conamine nervis,  
Inde valens veloxque fuit; spatiumque juventâs  
Transit, et emensis medii quoque temporis annis  
Labitur occiduas per iter declive senectâs.

161. Cp. Ter. Andr. i. i. 28. [O.]

168. Cp. Eur. Fr. Cresph. 8:

κέρδη τοιαῦτα χρὴ τίνα κτᾶσθαι βροτῶν  
ἐφ' οἷσι μέλλει μὴ ποθ' ὕστερον στένειν.

180. *Segnius*, etc. So it is said in Soph. Œd. Tyr. 1238:

τῶν δὲ πραχθέντων τὰ μὲν  
ἁλγιστ' ἔπεισιν· ἡ γὰρ ὄψις οὐ πάρα.

Cp. Ov. Heroid. ix. 86.

202. *Tibis*. See on C. iv. xv. 30.

— *orichalco*. See Dict. of Antiqq. p. 165. Gr. *ὀρείχαλκος*.

203. *pauco*. A word not often found in the singular.

209. *diurno*. Gr. *μεθημερίνῳ*. 'Conviviis tempestivis; indulgebant enim Genio.' [O.]

210. Cp. Mr. Conington's note upon *genialis hiemps* in Virg. Geor. i. 302.

214. *motum* . . . *luxuriem*. 'Quicker movement and richer modulation.' Hurd.

215. *vagus*. Perhaps 'strutting along, throwing himself about from side to side.' [O.] quotes Aristot. Poet. xxvii. 3. Yet it may simply mean 'passing over,' without any irony.

220. *hircum*. Donaldson (in Theatre of the Greeks, ed. vii. p. 40) contends that *τραγῳδία* meant the song of the *τράγοι*, i. e. of the chorus of Satyrs.

— *qui*. 'Non dicit Thespin invenisse drama satyricum, sed hoc; non ita multo post inventam tragœdiam illud quoque genus inventum esse.' [O.] Pratinas of Phlius, cotemporary with Æschylus, was reputed the inventor of it; it was in fact a subdivision of Tragedy. (See Gr. Theat. p. 69.)

221. *Mox etiam*, 'presently also.' 'Utrumque genus antiquissimum fuisse ait Horatius. Redde igitur *alsbald auch*.' Hand. in [O.]

225. *commendare*. The sense is, 'the utmost taste is required in introducing these farcical characters, nor is any *deus* or *heros* so introduced to adapt himself to the level of the vulgar by adopting low language, nor to show his superiority to them by bombast.'

226. *vertere* . . . *ludo*, i. e. 'to travestie.' [O.] gives the Syleus of Euripides as an illustration.

228. Cp. Lucian, *Necyom.* 16.

— *conspectus in ostro*. Virg. *Geor.* iii. 17.

233. *paulum pudibunda*, i. e. 'with something of reserve and reluctance.'

245. Cp. Juv. ix. 11: '*salibus vehemens intra pomœria natis*.'

267. *Vitavi . . . merni*. Plaut. *Trin.* v. ii. 5. [O.]

278. See Thirlwall's *Hist. of Greece*, vol. III. ch. xviii. pp. 31–34 (8vo edit.).

280. *magnum loqui*. Cp. Arist. *Ran.* 1004: *ᾧ πρῶτος τῶν Ἑλλήνων πυργώσας ῥήματα σεμνά*.

283. Thirlw. ch. xviii.: 'In the time of Pericles, B. C. 440, a law was passed at Athens to restrain the exhibition of Comedy. . . . All that is certain is that it remained in force no more than two or three years.'

328. *Poteras dixisse*. Cp. Ov. *F.* v. 75: '*Et Numitor dixisse potest*,' ('Numitor may have said,' or, 'perhaps he said,' a supposition of actual fact.) But [O.] takes these two words (*poteras dixisse*) as spoken by the master, encouraging the boy to speak out = 'You can tell very well; out with it.'

330. *At*. The best supported and best reading here seems to be *an*. Some read *ad hæc*, quoting Cic. *pro Mil.* iv. 10.

— *peculi*. The same ironical or figurative sense is to be seen in Cic. *Paradox.* v. 39: '*cupiditate peculii nullam conditionem recusant durissimæ servitutis*.' But Mr. Conington, on Virg. *Ecl.* i. 33, suggests a different explanation.

333. Compare the three points of an orator, Cic. *de Ol. Orat.* 275: '*ut doceret, ut delectaret, ut moveret*.'

337. *Omne*. Not quite the same as *omnia*: thus, *omnia pulchra* = 'everything beautiful;' *omne pulchrum* = 'every individual thing that is beautiful.' (See *Madv. Gr.* 301 b.)

352. *fudit*, i. e. 'has let fall,' *μεθήκε*. As in Eur. *Ion*, 256: *μεθήκα τόξα* = 'I spoke thoughtlessly.'

371. *Anulus Cassellius*. Famous for his opposition to the triumvirs. See his life in the *Biogr. Dict.*

374. Cp. Sydney Smith, *Moral Philos. lect.* x.: 'Mankind are always more fastidious about that which is pleasing than they are about that which is useful,' &c.

392. *Cædibus* . . . *Orpheus*. Arist. *Ran.* 1032:

*Ὅρφεὺς μὲν γὰρ τελετὰς θ' ἡμῖν κατέδειξε  
φόνων τ' ἀπέχεσθαι.*



— *victu fœdo* == 'glandibus et ferinâ crudâ,' [O.] Compare Ovid, *Fast.* iv. 401 :

Prima Ceres homini ad meliora alimenta vocato  
Mutavit glandes utiliore cibo.

393. *rabidos*. An epithet of *furiosus* wild beasts, and properly defended by [O.] against the corruption, *rapidos*. So it is used in *Ov. A. A.* iii. 8. *Cp. ventris rabies*, in *Virg. Æn.* ii. 356.

453. *mala*, 'malignant,' *Cp. Virg. Ecl.* i. 51, and Conington's note.

454. *fanaticus*. 'Fanaticam errorem pati dicuntur qui a Faunis percutiuntur.' Schol. But the word seems to belong more properly to *fanum*: *fanatici* is used of the servants of a temple, and so of those under the influence of the presiding, or any, divinity; especially in the case of Cybele and Bellona, as, *fanatici Galli*, *Liv.* xxxvii. 9; and *vaticinantes fanatico carmine*, *Ib.* xxxviii. 18. *Cp. Juv.* iv. 123 (quoted in note on *S.* ii. iii. 223). Hence it is used figuratively for *wild, frantic*: 'superstitiosi et pæne fanatici,' *Cic. Div.* ii. lvii. 118.

457. *sublimis*. Not *sublime*, as in some edd.

459. *longum*. See *Virg. Ecl.* iii. 79, and Conington's note.

460. *non sit*. [O.] refers to *S.* ii. v. 91, *non sileas*; and quotes *Hand.* on *Tursell.* iv. p. 266: 'conjunctivus pro futuro est positus.' Yet according to the sequence of tenses, *sit* answering to *clamet* is properly used. (See note, *App. C.* iii. iii. 8.) *Si decidit; licet clamet, non sit* == 'Supposing he has fallen, then, if he should cry out ever so loudly, no one would attend to him.'

465. *frigidus*. In this adjective the Scholiast sees a reference to the philosopher's own dogma, that cold blood implied or caused dulness of intellect. *Cp. Virg. Geor.* ii. 484, with Conington's note.

466. I cannot better close my Appendix than with Burke's quotation and application of this passage. (It occurs in his *Reflections on the Revolution*, p. 127 of the 8vo edit.) He is arguing against the confusion of 'right' with 'power': 'Men have no right to what is not reasonable, and to what is not for their benefit; for though a pleasant writer said 'Licet perire poetis' when one of them, in cold blood, is said to have leaped into the flames of a volcanic revolution, 'Ardentem frigidus Ætnam insiluit,' I consider such a frolic rather as an unjustifiable poetic licence than as one of the franchises of Parnassus; and whether he were poet, or divine, or politician that chose to exercise this kind of right, I think that more wise because more charitable thoughts would urge me rather to save the man than to preserve his brazen slippers as the monuments of his folly.'

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